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HUMAN NATURE

OR

MEN AND WOMEN EXPOSED.

TREATING OF EVERY CHARACTERISTIC, BOTH GOOD AND BAD, OF THE VARIOUS TYPES OF

MAN AND WOMAN

AS THEY EXIST, AND AS MANIFESTED IN EVERY-DAY LIFE, GIVING

“THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.”

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Lecturer, Physiognomist and Phrenologist.

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PREFACE.

THERE is no subject of greater importance to man than the study of himself, first; and, secondly, of his fellow-men. There are no sciences better adapted to aid in this study than phrenology and physiognomy. The examination of these sciences not only reveals the laws of the mind, but proves to be one of the best means of educating and developing those faculties which are especially necessary to the efficient performance of the active and practical duties of life. Unfortunately, only a few of our people have cared to gather information from the rich fields of knowledge into which these sciences would lead them; while some are so strongly prejudiced that they prefer to go through the world ignorant of this whole subject, rather than to open their eyes and let the light of new truth dawn upon them. There are others who are careless and indifferent, seldom acquiring any scientific knowledge, unless it is forced upon them; and still another class, who fear phrenology because of its power to disclose their secret faults—if it would only flatter them, they would gladly embrace it. A hungry man, in his right mind, will not refuse good, wholesome food; nor will a wise man reject practical, useful knowledge, no matter whether it is palatable or otherwise. Truth is no respecter of persons; neither does it array itself in unseemly garments, nor in any way injure the individual who seeks and finds it, and is governed by it. The honest, progressive man is always in love with it, and his reward is as great and lasting as Truth itself.

Notwithstanding the opposition that was at first exhibited to these sciences (as to all new inventions and doctrines), they are rapidly gaining in popular esteem, and are now recognized and studied by many of the most intelligent and influential minds of the age.

The author's aim in this work has not been to treat these two sciences in a learned, technical or theoretical manner, but rather to take up their practical side and bearing, and make them more popular and compre-

hensible to the masses, by presenting human character as seen and manifested in every-day life. Hence, I have selected a variety of subjects, and written on them from a physiognomical and phrenological point of view.

The author of this book makes no pretensions to rhetorical finish; that kind of writing is hardly adapted to such a work. My purpose has been to express my thoughts in plain, simple language, so that every person, who has learned to read and write, will be able to comprehend my statements. I believe the too liberal use of foreign and high-sounding phrases (those hard to pronounce and not in common use) in scientific works is one of the chief reasons why such works are not more generally read and liked by the public.

I have endeavored to describe human nature just as it exists in all classes of society, and in its public and private manifestations, without any flattery on the one hand, or exaggeration and magnifying of imperfections on the other. Like an honest and true man, my earnest desire has been, to present in this book "the truth, the whole truth, and nothing but the truth."

SIGNS OF CHARACTER.

Indications of a Fine Mind—A clear-thinking Mind—An harmonious Character—A Mind that loves and appreciates that which is Beautiful—Is Beauty only skin deep?—Beautiful Eyes—Large, round, full and projecting Eyes—Excessive Passion—Laxity of the Passions—Pain and Pleasure—Dimples in the Cheek—A Suspicious Nature—Revenge—Sagacity—Necessity of further discovery.

It is not my intention, in this work, to enter into an elaborate description of the signs of character. Most books on this subject are too extensive and complicated for the public to peruse. My aim is to awaken in the mind of the reader sufficient interest to study for him or herself, by mentioning, in a brief manner, a few unmistakable signs.

A fine mind is always indicated by a fine organization. As well look for the sun to shine at night, as to see elegance, taste, refinement and delicacy of thought in one whose body is rough, coarse and common. The skin of such a person should be pure-looking, soft, even, and of fine texture. The hair should likewise be very fine and soft. Mind molds and rules the body, and not the body the mind; therefore, if the mind is not finely organized, neither is the body. By fineness of mind I mean texture or quality. Every person knows the difference between fine and coarse cloth. The coarse cloth may be the most serviceable for every-day wear, but the fine will be the most valuable, and therefore the most prized and taken care of, and will be used only on extra occasions. So with a fine and coarse mind—the latter may be good and moral, and best adapted for the common duties of life, but the former will be contented only in the higher, loftier and purer pursuits and walks of life.

A clear-thinking mind is evinced by a dark, sallow complexion. Such persons are generally calm, cool and collected—are definite, precise, systematic and comprehensive in their views and manner of saying and doing things. They seldom get confused in their ideas, and express themselves clearly and positively. A harmo-

nious character, or one that is evenly balanced in the moral, social, intellectual and executive faculties, is manifested, first, by a general fullness and uniform appearance of the head. The skull should present an even surface—no bumps, because they indicate that there is a deficiency of some other bumps (or more properly speaking, organs) near by, or else the other organs are too large, and there is an excess of some kind. A head that presents the appearance of hills and valleys will show inconsistencies and contradictions of character, and a liability to extremes. Not only should the head be even, but also equally developed and proportionate. It would be difficult to describe just what shape the head ought to be. A phrenological plaster-of-Paris head, with all the organs marked on it, will give you the best idea. The second sign is proportionate and beautifully or properly-formed features. If the nose is concave or convex, the mouth unpleasant to look at (having a peculiar or objectionable expression around the corners), the chin deficient, and the eyes fixed, staring or evasive, look out for some odd and mean trait of character.

A mind that loves and appreciates that which is beautiful must have beautiful features, which consist in fine, delicate and harmonious combinations of form, connected with a pleasing and lovely expression. Form is the basis or frame-work of beauty; and two things or conditions are necessary to produce human beauty. First, the body, which is form; second, the soul or spirit, which gives expression through the form. These two qualities combined constitute what we term beauty. When I speak of beauty I mean the highest type. In some persons we see an excess of mere physical beauty; in others, an excess of mental and moral beauty; and in a third class we see the physical and moral about equally combined. So there are many kinds and combinations of beauty, just as there are many kinds and combinations of colors. There are likewise many different tastes in regard to beauty. What one person admires another does not. So in regard to colors; some like red, some blue, some green, some violet, and so on. As a rule, people like colors according to their passions or sentiments, and they appreciate and are fascinated by that kind of beauty which is a reflex of their own mind or soul.

It is an old saying that beauty is only skin-keep. I do not consider that true beauty in which the moral and social faculties do

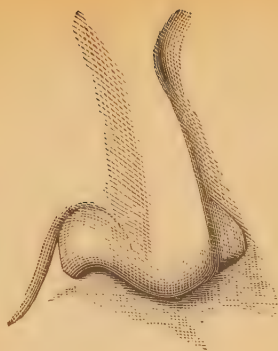
not lend their molding influence. Snakes have pretty skins, but we shudder at the very sight of them. A pretty face, therefore, that, on close inspection, reveals deceit, cunning, or any kind of wickedness, cannot be called beautiful. Addison has justly said that no woman can be handsome by the force of features alone, any more than she can be witty by the help of speech only. It is by the force of thought that the expression of virtue or vice is written upon the countenance, and the features improved or degraded. Beauty of mind and beautiful features are therefore inseparably connected; for as a man thinketh so he will appear, and his face will be a mirror in which a skilled physiognomist can discern the ruling passions of the soul.

Be careful as to how far you trust or place confidence in persons who are very forward and bold, especially if they are anxious to pry into your secrets and private affairs. They are apt to be thievish or tainted with immorality. Loud talkers are also subjects of suspicion, as far as their morals are concerned. Small secretiveness and an emotional nature will naturally incline a person to speak louder than one possessing large secretiveness and a cool disposition. But the class I particularly refer to are persons who always aim to attract the attention of every person in the room, or on a steamboat or railway car, on the streets and other public places, by talking loud enough to be heard above everybody else. When a woman does it you may know she is either vain and crazy to be taken notice of, and be the center of observation, or else she is fast; rest assured either modesty or virtue are wanting in such a woman. And when a man does it you may at once conclude he has more gab than sense, more blow and brag about him than genuine talent. Young women who snicker and laugh out loud at theaters or any public place of entertainment, and bore men to take them to such places, are, as a rule, bold, cheeky, saucy, impudent and immodest in their behavior; and the less young men have to do with such girls or women the better for them financially as well as morally.

There is great necessity of being guarded and cautious in reading persons from mere appearance, or their assumed, affected and dignified mode of conversation and actions. Persons that are reticent, reserved, evasive and mysterious in their ways of acting and general conduct, are subjects of suspicion, and are to be mistrusted more than those who are just the opposite.



The Celestial or Baby nose; mild, docile and amiable disposition; likewise indicative of female character. The opposite of the Jewish or Roman nose. Observe its concave shape.



The Jewish nose; commercial, trading, speculating; love of money, property, etc. Slow to act, suspicious and reserved. Observe the width of the lower part of the nose, where it joins the nostril; also the convex outline.



A well formed nose, indicating strength and development of character; long-headed. Observe the sign of originality, as seen in the drooping septum. It renders a person rather odd, and unlike any one else in their way of saying and doing things. Are particularly interested in anything new—new theories, plans, sciences, etc. Quite reformatory in character.



The turned-up nose. Pert; quick to feel, think and act. Easily offended over trivial things. Not much force of character. If the point is sharp, have a scolding disposition and fiery temper.



The Roman nose; generalship, long-headed, far-seeing; combative; great force of mind; argumentative, opposing, resisting, conquering and subduing. Observe the convex shape, which is always indicative of a combative spirit in some form.



The peculiarity of this nose is that it all seems to be crowded down to the point. It projects far out from the lip, but does not turn up or down. It is an uncommon nose; and after considerable study, I noticed and concluded that it belonged only to persons having a clear, natural insight into business affairs, being able to see what will pay, and make it a success, imparting what I propose to call *business scent*, for such a man can smell business as easily as a dog can smell and trace his master.

When men and women get drunk and quarrelsome they show and act out their real animal natures—that is, whatever animal, fish, bird or reptile a person resembles in his disposition, he will show to perfection when intoxicated or enraged. If he has a low, vicious, mean or savage nature, he will manifest it; or if he resembles an animal or reptile of that nature, he will act like the brute he takes after. If a man has a mild, docile and harmless nature, like a sheep, deer or dove, for instance, he will never hurt anybody or be quarrelsome, whether drunk or angry.

Beautiful eyes, having finely arched and dark eyebrows, are not common in men, and they indicate, in the man who is fortunate enough to be so divinely blest, a genuine, natural-born artist—one who has the soul to appreciate that which is beautiful and lovely. In woman they denote a love and desire for pleasure, beauty and the opposite sex, combined very often with a good deal of deviltry. The characteristics of this eye may likewise be found the same in both sexes. Wherever a lovely eye is seen, whether in man, woman or beast, there you will find some admirable trait of character; and wherever a mean-looking eye is to be seen, rest assured there is a mean disposition of some kind behind it.

A person with large, round, full and projecting eyes, that in appearance resemble those of an owl or a cat, has a disposition that is either timid, stupid, foolish, double-dealing or two-faced, and generally acts as though he were half-frightened, half-scared and afraid of you.

Excessive passion or abuse of the sexual organs shows itself in and around the eyes—gives a sort of dull, heavy, striking and sometimes fascinating look. When the lips have a deep red, almost crimson color, it indicates immorality or a strong passional nature, one that is liable to yield to temptation.

Laxity of the passions causes the lips to separate, open, and imparts to the lower lip a drooping, hanging appearance; while self-control and stringency cause them to close and present a tight, compressed appearance. When both conditions are equal—that is, the passions strong, but under control, the lips will have a full, curving, but closed and natural appearance, neither open nor compressed.

Pain is objectionable, though not injurious; pleasure is agreeable, hence the love of it, like money, knows no bounds, and has a tendency

to lead one into excess. Therefore, those most fond of pleasure are in the greatest danger of being led astray and finally ruined.

The more people develop their selfish natures the more they cramp their souls and the smaller they become; on the same principle that women cramp their waists by tight lacing, injuring their health and spoiling the natural shape of their bodies. Thus selfishness injures the character of the soul and mars its facial expression, whereas generosity expands the soul and makes it beautiful.

Excess of reason and calculation may lead a man to stinginess, avarice or extreme economy, especially if the lips are thin and cautiousness large.

In men of genius the convolutions of the brain are deeper than in persons of ordinary talent; hence there is a greater amount and surface of neurine or gray matter, which is the thinking part of the brain, and is indicated by the uneven or hilly appearance of the skull. In sluggish persons, and those of common minds, the skull is much smoother.

Sharp, bony knuckles, indicate persons who are fond of physical exercise, hence are good walkers and workers; but fleshy hands, that scarcely show any knuckles, belong to lazy persons, and if the flesh is soft and flabby, they are simply useless individuals in the world—almost too lazy to exist. They prefer to sit down and take things easy, or ride everywhere they want to go, and are perfectly contented in doing nothing, except to eat, drink, sleep and lie around the house.

A person of taste and refinement may be known by fine, soft and neat hair, while a dirty, slovenly person, will have coarse hair and an untidy, slouchy appearance of the whole head. The fine hair of the rabbit, in contrast with that of the hog, will serve as an illustration.

With the nervous temperament excessive, the affections are often inconstant, fictitious and sickly rather than firm, hearty and real, and the judgment not trustworthy. There is, also, a great desire for novelty and change, with a ready capacity to learn and forget, and extreme or abnormal sensitiveness.

Goethe says nothing is more significant of a man's character than what he finds laughable, and I may add, also, the *kind* of laugh. Rowdies may be known by their laugh on the street as far as they can be heard. Wise men and fools do not laugh alike, nor do

rough, ignorant people laugh the same as the refined and intelligent. There is the suppressed, secretive laugh, in contrast to the loud and open. The giggling laugh, and the hearty, whole-souled laugh, are easily distinguished and recognized by observation and attention. There are few things more depressing to the mind and injurious to the body than grief, fretting and turning one's self into a sort of living sepulchre; and nothing more healthful than hearty, whole-souled laughter and a cheerful, contented mind.

There is a time to laugh, however, and a time when it is improper. There are things worth laughing at, and things that are not. Sensible, intelligent people do not laugh unless they see or hear something worth laughing at; but silly, nonsensical people laugh at things that are not worth noticing—laugh when they should not, when there is nothing to laugh at, and even on sacred or serious occasions.

Dimples in the cheek indicate a good-natured, lovable and merry disposition, fond of being petted, and susceptible to the charms of music. They are found only in round and full forms and with blonde or light complexions, not in the dark and angular faces. When seen in the chin, they are said to indicate a desire to be loved, love of society and a warm nature.

Sagacity is indicated by a short, round neck, which seems set in the shoulders, as Dr. Simms, the physiognomist, justly observes. Napoleon Bonaparte, General Grant and D. L. Moody, the evangelist, are good illustrations.

On general principles, large-boned people are more honest, solid and reliable than small-boned persons, and have more enduring constitutions and stronger characters,—like Lincoln, Jackson and the Duke of Wellington, the first and last being made up of more bone than any other material. The most useful animals to man, such as the horse, ox and camel, are large-boned, and have wonderful physical endurance; whereas some of the most useless and deceptive animals have small bones, though plenty of muscle, such as the fox, skunk, porcupine, panther, and animals of the cat tribe. Small-boned people, however, have more of the warm and social nature and are inclined more to music.

All savage and destructive animals have heads formed on the broad and flat, or round principle, such as lions, tigers, leopards and rattlesnakes. All timid, docile and inoffensive animals have narrow

heads between the ears, and are generally long-faced, like the horse, deer, hare and rabbit. So men, as a rule, with wide heads from ear to ear, have more force, management and executive ability than men with thin heads. If the head is very broad and deficient in moral and intellectual faculties, then the possessor of such a head may, on provocation, become rough and brutal in his treatment of animals or other persons. But when a wide head is well balanced with the intellectual and moral organs, you have talent, worth and power combined. A person with such a head will try and develop, put into execution or carry out any new or general idea he may have—in other words, thoughts become actions. Hence, force, energy, policy, push, management and business ability or tact is generally found in such heads, though a man may have large energy, will-power, enterprise, ambition and business ability, where the head is long and of only natural width, as also a man with a wide head may be so constituted as to lack executive ability; the reader must take observations in order to discriminate for himself.

There are three distinct forms of faces in the Caucasian race: the round, oblong, and pyriform or egg shape; each form having a character peculiar to itself. With the round, plump face we find contentment, ease, pleasing natures, willing to accommodate themselves to others; they are yielding, pliable and easily pleased. Oblong form—strength of character, power, greatness, success, clear judgment and business talent. Pyriform—sensitive, brilliant, intense; inclined to be fickle or changeable, imaginative, quick, sharp and keen rather than powerful.

Whenever a man aspires and claims to know or do something, or advocates any new truths or doctrines that are not fashionable or popular to the public mind, their prejudice will at once be aroused, and they will denounce him as a quack or humbug. On the same principle, when an individual assumes to know more on a given subject, and attempts or offers to give instruction to a conceited person, he will turn up his nose, despise and reject not only the information, however valuable it may be, but also the individual, and most likely, if in his power, hold the person up to ridicule and scorn, or when the opportunity is afforded, make all sorts of fun out of the subject and person. Such is generally the course of action pursued by people (of whom there are not a few) who are altogether too wise in their own conceits.

A suspicious nature is generally found with a long, hooking nose and large human nature, a faculty located in the center and top of the forehead. If large secretiveness be added, you may be sure to find suspicion with such a nose. Such persons suspect, surmise or imagine the existence of something without any reason for so doing. Suspicion, therefore, is the opposite of faith, the nature of which is to believe a thing without evidence. Jealousy, the mind's toothache, that gnawing worm that eats out the happiness of thousands, arises from a mixture of suspicion and a desire to be loved. The latter condition being indicated by the indented or dimpled chin. Many husbands and wives keep themselves and their companions in a state of mental torture through their unfounded and cruel suspicions.

Revenge, or retaliation, will generally be found in persons having a hollow in the center of the forehead; also in dark races, or individuals of dark hair and complexion. The dark races are certainly more inclined to revenge than the light. An implacable disposition may be read in the protruding under lip.

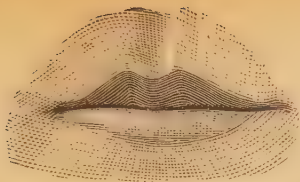
A strong social nature is shown in open, protruding, red lips, especially when the cheeks are full, the abdomen large, and the eyes bright, large and expressive. The individual may be quite sociable without all these conditions, but rest assured where you see small eyes and compressed and thin lips you will find a lack of real social nature, that kind of nature that is spontaneous, warm and demonstrative. You must make a distinction between a friendly, sympathetic nature, that can be warmed up on certain occasions, and manifest friendship toward those they become thoroughly acquainted with, and that Christ-like, outgoing nature that has a kind word and hearty shake of the hand for the stranger as well as the friend. Cats and dogs are sociable when they become acquainted, and human beings ought to be a step in advance, a degree above animals, and be sociable without friendship acquaintance.

The largest and most active organ or organs of the brain will determine the general tone or character of conversation. Thus, if approbateness is the ruling faculty, the social conversation of those possessing it will be chiefly about themselves, their own business and social affairs, or those relatives, friends and acquaintances they may feel it to be a credit or benefit to themselves to speak of.

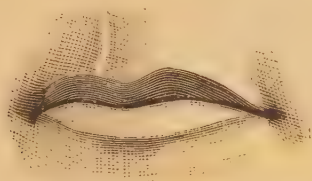
If amateness and conjugality are the largest they will talk much about the opposite sex, courtship, marriage and love affairs in all their various phases. What people think about the most, they like to talk about when they have the opportunity. If they are intelligent they will talk intellectually. If really pious they will love to talk on religious subjects. If very social they will talk about social topics. If wicked and licentious they will say wicked things, and their conversation will be too dirty, filthy and foul to listen to. I have known even Christian men to tell some of the most licentious and corrupting stories I ever heard. Who can calculate the number of young minds that are poisoned and may be ruined by evil communications? One smutty story will do more harm than a dozen sermons will do good, and will cling to the memory longer than anything that is good. Men are punished for writing, publishing and selling obscene literature; and ought not any man or woman to be arrested and punished in some way for giving vent to vile ideas in verbal language? Men who curse and swear, and write smut on the walls and doors of public and private places should be severely punished; it is degrading to the lowest degree, and springs from a corrupt mind. The perverted condition of the love propensity is the cause of all moral filth, swearing included.

Although much has been done to enable us to perceive the character and disposition of the mind from external signs in the body, there is need of other discoveries. The same faculties manifest themselves in various ways in different persons. It is the education of the faculties, or lack of it, that makes up the diversity of their manifestations as much or more than the faculties themselves. Hence the phrenologist, before he can be perfect, must discover a method by which he can determine or read in what manner and under what influence each faculty has been developed. I believe that these conditions, and the peculiar disposition of each person imparted by the animal propensities (or the organs lying at the base and interior of the brain), must be observed from the expression of the countenance.

Persons with a long spine will be found somewhat repulsive in character. Serpents have long spines and are repulsive.



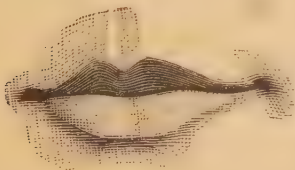
The upper lip is projecting over the under lip. Such mouths represent a disposition in their owners to impress themselves strongly upon others; are advancing in manner and behavior, and have generally considerable conceit, egotism or vanity.



Unmodest, indelicate, fond of a gay and fast life, luxurious living; high gloss.



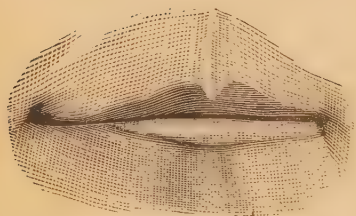
Sportive, somewhat cynical; passive affection denoted in the lower lip. Liable to be fast.



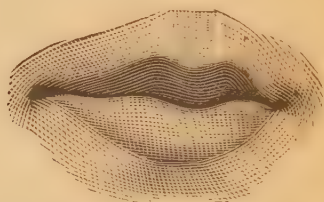
Mirthful and slightly sarcastic; upper lip too thin in proportion to the lower. hence the affections are not well balanced. May receive caresses or kisses, but care little about giving them. Turned up corners indicate a laughing disposition.



Common, vulgar, lack of refinement, and neither voluptuous nor affectionate.
The æsthetical nature deficient.



Cold as an iceberg. Stiff, set, precise; considerable self-control, but not much affection. Observe the thinness of the lower lip, also a lack of curvature and fullness in the middle, so essential as the sign of an affectionate and sociable disposition.



The perfect mouth. Love for that which is beautiful and tasty. Indicative of a whole-souled and generous nature. Good disposition, strong affection; desire for caressing and kissing. The affections both active and passive. A sociable and warm nature.



Showing the under lip protruding beyond the upper. The fullness of the lower lip represents strong, active affections; but its protruding condition signifies a tendency in the disposition of such persons to draw others to them, to cause them to succumb to their terms, desires and requirements; a kind of holding back on their part, keeping in reserve; though, at the same time, aggressive in spirit.

EXPRESSION.

How it is caused or produced—Perfection of Character—What the Organic Quality does—Lines and Expression around the Mouth—Fine Features—What gives the Eyes their individual and peculiar look—Fascinating Power of the Eye—What Persons notice most in others—What the Face, as a whole, reveals—Language of the Chin—Formation of the Jaws in relation to Will Power—The Mouth, the Nose, the Eyes—Meaning of the words Mind, Spirit and Soul—What the Eyes express—Black Eyes—Light Eyes—Round Eyes—Flat Eyes—What the Hair indicates—The different Colors and Quality—A properly developed Character—How to Think right—The Lips, and what they indicate—Signs of Character in the Walk—Restless, craving, passionate Natures—Gum-chewing Women.

IT is the exercise of the faculties that gives expression to the face; and as no two persons have exactly a corresponding combination of faculties and temperaments, so there are no two persons possessing the same look, appearance or likeness. Each faculty stamps its own peculiar language upon the countenance. A dormant faculty makes little or no impression upon the face. It leaves a vacancy; the language of that faculty is not there. Active benevolence gives a beaming, urbane look; agreeableness imparts a winning, pleasing look; amateness, a fascinating look, but if perverted, a lascivious, tempting and wicked look; resistance and firmness, a set, stern look; language, an expressive appearance around the eye; ideality, a beautiful look; self-esteem, a dignified look; causality, a thoughtful look; and so on. The larger and more active the faculty, the more marked will be its character upon the face. But it is the combination of all the faculties that gives the identical, definite look to each individual. Hence, the secret of reading a person by the face is in the ability to discern, by mere expression, what faculties or qualities of mind are pictured on the countenance, and to discover whether they are used in a proper direction or in a perverted manner. We are attracted or repelled according to the language of the faculties we most admire; and I suppose we like to see in others the same qualities of mind we possess ourselves. Is not this the theory and secret of love?

Perfection of character depends on the perfection and harmonious development of all the organs of the mind and body. They must all be of equal size and strength. The temperaments and the organic quality must also be equally combined.

The greater any given organ or faculty, the greater will be its power, its capacity of enjoyment, and the more will it require to receive satisfaction.

It is the organic quality that gives tone, grade and value to one's character, talents, feelings and thoughts. If that condition is large, the whole nature, physical and mental, is of a high type and standard; but if deficient, then it is altogether low and common, and the mind is more of an animal and earthly nature, no matter what may be the size of the organs. The faculty of conscientiousness cannot be relied upon, as it may be led by the selfish propensities and animal desires. Mirthfulness, with such an organization, would manifest itself in foolish jesting, and, if destructiveness was also prominent, would delight in tormenting other persons or dumb animals, just for fun; but in a higher nature, mirthfulness would be intelligent wit. Amativeness and conjugality, with a high and finely-developed organism, would be pure, true, exalted and spiritual love; but with the opposite condition, would be common, tending to a mere animal feeling, even if moral—and if not moral, would be low, base and degrading in its influence; and so with all the faculties of the human mind. In observing character, therefore, the organic quality is the first thing to be observed, as that is the foundation upon which the whole man is built, and the key that unlocks the entire character.

The lines and expression around the mouth betray and reveal the state of the heart, as to whether it is good-natured, mean, sarcastic, sensual, refined, peaceful, happy, disappointed, sour, etc.

The finer the features, the smoother and more delicate the hair, and, also, the same condition of the mind and feelings. A rough face, a rough mind or character. There are different kinds of roughness, however; the reader must learn to distinguish between that kind of roughness which indicates power or strength, and that which reveals simply a coarse or low mind. One thing necessary in reading character is the ability to discern the size and relative proportions of all the faculties, and to tell the kind of feeling and talent different combinations of faculties will produce—just the

same as an artist can tell what color a combination of other colors will produce; or the chemist what will be the effect of a mixture of different chemicals, or of the same colors and chemicals in different proportions.

The round, smooth, baby-looking faces have not the force and strength of character that the rough, angular and uneven face has; and when the lines are deep and the features or prominences of the face strongly marked, you may expect to find originality of thought and profundity of mind, with distinguished character of some kind; but in the smooth, unwrinkled face, look out for a feeble mind. By feeble I do not mean idiotic, but rather weak, lacking depth and power. There are a great many baby-looking faces in the world, and such persons rarely amount to anything beyond a commonplace life and character—are too fickle and childish in their tastes and sentiments.

In the mental process of reading a person, we first perceive the expression, and from that conceive the character. Perception arises from the action of the perceptive faculties, located immediately over the eyes and nose; conception, from the reflective faculties, located in the upper part of the forehead. In the central part of the forehead are located most of the literary faculties.

It is the largest and most predominating trait of character that gives to the eyes their peculiar look—that expressive cast, that which we most notice and are influenced by; hence, the expression of the eye changes as fast as our thoughts change and the different faculties are brought into action. The eyes, therefore, become a mirror in which are pictured, as they come and go, all the thoughts, feelings, emotions and passions of the soul. How easy it is to see the presence of anger, joy, sadness! So, in like manner, if we study until we become familiar with the different kinds of expression, we can observe the language of every change and condition of the mind.

What a magnetic or fascinating appearance is imparted to the eye when lit up by active amateness, agreeableness and approbateness! Secretiveness and mirthfulness are likewise conspicuously manifested in the eye.

Whatever persons notice most in others clearly indicates the ruling trait of character in themselves. If they notice dress in preference to anything else, then dress is their chief desire. If words and actions are criticised, then it is character and quality of

mind that is predominant in the observer. Artists notice features, expressions and beauty; fashionable and amative persons notice the style and physique of individuals, and so on; each one trying to find in others what is a reflex of his own mind.

The face, as a whole, with its accompanying expression, reveals one's nature and animal propensities. It likewise shows whether the faculties are active or passive, while the head shows their size and proportion to each other. Every feature of the face has its appropriate manifestation. The forehead portrays the amount of intellect. The chin tells us how much virility, ardor, intensity and the *kind* of affectionate desire one possesses. The mouth shows how much affection one has—whether friendly, sociable, warm-hearted or the reverse. The nose represents the selfish traits and propensities—those qualities of mind that make men bold, fearless, aggressive, far-seeing, defensive, determined and accumulative. But the eyes—those two magnetic stars—what do they mean? That is a question, reader, easier asked than answered. There seems to be a mystery about the eyes which has never yet been explained. What a depth of meaning, what a mine, what a store-house, in which seem to be deposited things good and bad! How anxiously we look into them and try to discover what is behind! If we could only read the thoughts they convey! And what a mental effort we sometimes make to do so! But, after all, we have to give it up; they are too much like a policeman's lantern—the longer we look, the more blinded and confused we become. To see through a thing and discover what is behind, is not so easy as to get behind and see what is ahead.

Two things, however, are evident: First, all eyes are not alike; second, they do not affect us in the same manner nor exercise the same power over us, neither do any two individuals. I therefore conclude that the eyes reveal (or are an index of) the kind, quality and nature of the mind, spirit and soul. These three words are sometimes used to express one and the same thing, **yet each word** has its peculiar, specific meaning.

Mind is used to designate the intellect or understanding—the mental process of thinking, willing and choosing; also, inclination, desire, intent, purpose. Mind may likewise be termed the operation of the spirit upon the faculties, bringing them into activity.

The word spirit means life, ardor, vivacity; great activity or

peculiar characteristics of mind and temper; disposition of mind, intellectual or moral state, cheerfulness, enterprise. It may also be used to indicate the highest principle in man.

By soul, we mean any noble manifestation of the heart or moral nature; the seat of life and action; the rational and emotional part of man's nature. Of course, these definitions are intended to represent the spirit as connected with the body. In my chapter on Modern Christianity, I shall give a new and more thorough description of the differences between mind, spirit and soul.

From the above definitions, I presume it will be clear to the reader what is meant by the mind, spirit, soul, or whatever you choose to name that part of man manifested in the eye. And here let me say that the quality or nature of the soul, as to whether it is pure and exalted, or gross and low, can be determined by the organic quality.

The eyes, therefore, express every emotion of the soul, the quality of the soul and its present moral condition. They seem to be the window through which every faculty peeps out. Eyes differ in color, form, size and rapidity of motion.

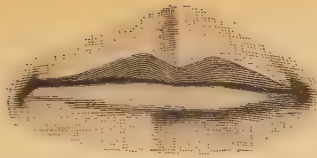
Black eyes are deep as the ocean, artful, crafty, treacherous, revengeful—a smoldering fire that may burst into a full blaze at a moment's notice. They are generally retiring and reserved, and sometimes full of deviltry. The ways of a wicked person with black eyes are past finding out. So much for the bad qualities. The good qualities belonging to black or dark eyes are frankness, a confiding disposition, affection, plain-speaking, truthfulness, and a good degree of power, determination and force of character. Many black eyes are beautiful, magnetic in their effect, and indicative of a true, noble character. But, reader, never trifle with such, nor play any mean tricks with them, or they may take fearful revenge; you can go just so far, but no farther; and once aroused, they give no quarter and know no such thing as mercy. I remember a small, handsome-looking woman, with large, black eyes, who put on considerable style, and presented the appearance of a delicate, lady-like woman. Those black full moons of hers had captivated four or five young men, to whom she had promised her hand in marriage. One of them did not exactly like that kind of fun, and so followed her up, causing her to apprehend danger. While talking with her upon the subject, she declared if he came near her she would shoot him.

I replied, she certainly would not have the courage to shoot a man, when she coolly walked over to her bureau and took out a pistol, remarking, in an emphatic manner, "Wouldn't I?" I concluded she would. Another black-eyed woman told me that if she ever found out her husband was not true to her, she would certainly shoot him.

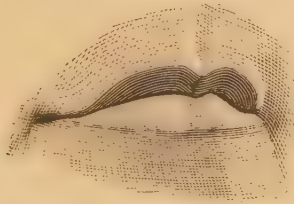
Small, flat, light eyes are cunning, evasive, sly, manœuvering, deceitful; apt to lie, cheat, and with acquisitiveness, steal. Their deceitfulness is different from that of black eyes. Light eyes resort to a good deal of device, contrivance and stratagem. They are full of tactics, policy and management, and can keep things to themselves, with little or no desire to impart them to others, unless it is something that weighs terribly upon the mind. Black eyes are not good at keeping secrets. They may, through conscientiousness or friendship, keep things committed to them as a secret trust; but should enmity ever arise, they may betray you.

Light eyes would not speak a thing right out, but work to your disadvantage in an underhanded way—at the same time pretending probably to be your friend, and making themselves quite agreeable; but the black eye would come right out, declare war and open fire. Light-eyed enemies are snakes in the grass; black-eyed ones will show their enmity, and fight in the open field, though they may have a very treacherous way of doing it—something like the Indian, for instance. The fact that Indians fight behind trees as much as possible, or some other defensive place, is because that is their mode of life and warfare, and their only means of protection against a trained and armed military company. What I wish to impress upon the reader is, that they do not conceal their feelings, and pretend to be friendly when they are not. Light eyes conceal their character, their feelings, emotions, intentions and purposes, and, though they may hate and despise a person, will seldom manifest it unless in some manner compelled to do so. There are, however, many amiable, devoted women among this class, as well as men, having strong, silent love, with tenderness and sympathy. The conditions peculiar to both kinds of eyes are all right if governed by the intellect and moral faculties; but, when perverted, then look out for their evil manifestations, as already described. In the full, open blue eye, you may expect to find a mild and good character.

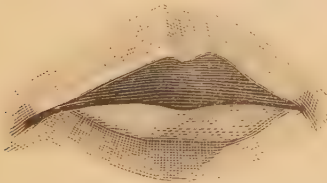
The more round the eye, the easier will it receive impressions,



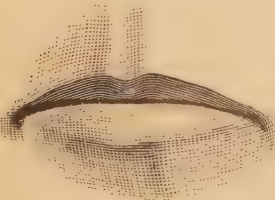
Ascerbity, moroseness; crusty, stringent, self-important; not easily imposed upon. Lack sociability and affection. Have much self-control, and not inclined to dissipation. Observe the lips are thin and compressed. Generally very economical, or stingy and mean.



Dissatisfaction; sour; over-particular; more nice than wise. Poor lips for kissing, and the form scarcely human.



Coarseness; common mind; the affections more passive than active; given to sensual thoughts.



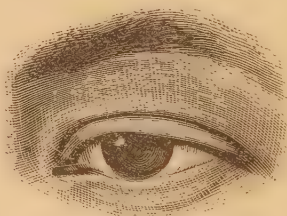
Sedate, serious turn of mind; lack of mirthfulness; deficient in character; common, mean, with a little vanity; sarcastic. Mouths that droop at the corners never laugh much.



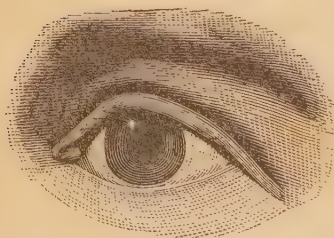
The dreamy eye. Full of pleasure and animal enjoyment; but good-natured and thoughtful. Can love more than one.



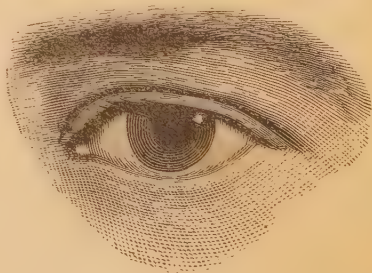
Submissive, mild, discerning, penetrating, and clear perception, but rather coquettish.



The wanton eye. Inclined to desire and submit to licentious gratification. Lack of resistance to obstacles or opposing circumstances. Deficient in force of character and controlling influence. Observe the flatness of the eye and the distance between the eyelid and eyebrow.



The monogamic eye. Wide-awake, eager, active, very susceptible to surrounding impressions. Readily observe. Such eyes generally have much feminine expression in them.



Expressive, speaking eye when animated. Large language. Studious, inquiring and watchful; but artful, mean, trickish and treacherous. The color is almost or quite black.

observe and gather ideas; and the sooner, also, will such impressions be lost or forgotten. The narrower the eye, the slower will it be in gathering facts, receiving ideas, or coming to a conclusion; but its possessor will retain knowledge much longer after it is acquired, and such persons are slower but more deliberate in judgment. Small eyes, especially in children, are dull and slow to learn; while large are quick to perceive, full of life and vivacity. The brighter the eye, the more will the individual resemble his or her mother. Eyes that are slow to move, are slow in thought and act; while eyes that move rapidly belong to minds that are wide-awake and quick as lightning.

The hair indicates fineness or coarseness of temperament and feeling, also tone and strength of character and constitution. Auburn hair denotes quick susceptibilities. Black hair is accompanied with the bilious temperament, which gives power, strength and endurance. Light hair means delicacy, fineness and lighter tone of character—almost the opposite of black hair. Red hair belongs to the sanguine temperament, gives intense feelings, and a fiery, ardent, hot-blooded and passionate nature. If curly, emotional and impulsive. Straight hair denotes mildness or tameness of nature.

Red-haired persons should pursue out-door employment, as they need all the pure air they can get. Fine, light-haired persons can pursue any light or in-door business, but are not adapted for heavy work. Dark-haired persons can endure a considerable amount of labor of almost any kind. The coarser the hair, the more so the individual in thought, feeling and manner, and *vice versa*.

Men of properly developed and prominent character are so marked in their appearance, that, once seen, they can be easily recognized anywhere; whereas common-place persons are more difficult to distinguish and remember.

He who does not vary the intonation of the voice in speaking lacks self-control. There is a vast difference in the voice of persons, and a wonderful amount of character is revealed in its tones. We can distinguish an adult from a child, and a male from a female, simply by the voice. I shall never forget a lady I heard trying to awaken her sleeping husband, one morning, in a room adjoining mine. There was so much tenderness, sweetness and music in her voice, that the tones seem to be fixed in my memory. The voice

needs cultivation, as well as the muscles, and organs of the brain. The development of character will modify the voice, and the study of vocal music and elocution will improve it.

Men cannot think and act rightly on any subject, or have clear and proper ideas, unless all their faculties are brought into active and equal use.

It is the mental, passionate and emotional temperaments combined, that give energy, go-aheadativeness, impulsiveness and intensity of feeling and action. They cause a person to throw the whole soul into whatever is to be done, especially in speaking, acting or writing.

A person with a healthy and equally-balanced condition of faculties and vital organs attracts (or causes people, things and circumstances to succumb or place themselves under his influence or at his command) without any special effort; while an individual having an organization which is the reverse, could not, with special effort, secure the same results and power.

When the lips have a pure, fresh, cherry-red appearance, the blood is in the same condition, and the health good; but if they look dry, scabby, blue and sickly, the blood is in a very bad state.

Lips that are full and red, having a cushioned appearance, indicate a strong social nature, or a great amount of affection, and fondness for caressing and kissing. When the red part of both lips is fully and evenly developed, that is, tolerably thick and well rounded out, the affections will be more harmonious and evenly developed, and the person will love to kiss and be kissed; but if the lower lip only is full, and the upper lip comparatively thin, the individual may enjoy and submit to being kissed, especially if a lady, but care little about kissing others (babies excepted).

Lips that are thin and compressed are wanting in affection, and indicate their possessor to be cold-hearted, deficient in sociability, and stringent, but having much self-control.

Lips that are naturally open, exposing the upper teeth, may mean laxity of the passions, or a desire to be praised, or both.

Be on your guard with the individual whose mouth has a disgusting appearance, a sarcastic expression, objectionable lines around it, or one corner drawn up more than the other, unless by injury.

A very large mouth denotes animalism, coarseness or vulgarity; a straight mouth, a common or undeveloped character—nothing of the beautiful and artistic. Large mouths, however, are essential to good speakers, giving flexibility, so that they can express themselves easily.

With the large mouth we frequently find strength of character and talent; whereas, in the small mouth, there is generally overmuch modesty and shallow sentiment; are apt to carry their civilized ideas of nicety and delicacy too far; seem to live in their minds more than in their bodies. Some one has said that a "blue and thin-lipped woman will bore you to death with literature or woman's rights theories, while you want your dinner, or spoil your temper by their red-hot, scolding tongues;" but that will depend somewhat on other combinations: if she has a masculine temperament, such may be the case, because there would not be much congeniality in her nature. If the mouth is coarse as well as large, there will either be much sensuality or strong, coarse points of character that will render life with such a person anything but pleasant.

There is considerable character manifested in the chin, as it indicates the force and strength of the mind in connection with the nature and peculiarities of the affections. The connection between the Latin word *mentum* for chin, and *mens* for mind, is certainly suggestive, especially as mindless animals have no chin. Search the entire animal kingdom and you cannot find a perfect or well-formed chin as seen in the human family; and, though animals undoubtedly have understanding and a certain amount or kind of reason, they evidently have not the power or capacity for comparative, deductive and logical reasoning. The less chin a person has, or the more it recedes toward the neck, the less persistence and mind force there is; the more it advances or projects from the level of the face, the more persistence and tenacity of mind there will be. A sharp, narrow, round, pointed chin belongs to persons of very tender but intense affections, who keenly feel the loss of loved friends, take things to heart easily, and are possessed of a weak heart physically as well as mentally. But in the broad, full chin you will find a stronger heart, more vigorous and powerful circulation of blood, and, therefore, a much stronger and less easily affected love nature. The affections are less sensitive and not so easily broken or crushed in the broad, round, full chin as they are in the small,

round, pointed chin. In fact there is more vigor and power to the *affections* and *will* in a large or broad, full, prominent chin than there is to a small one, no matter what the shape may be, whether round or square at the point. The narrow, round, pointed chin means desire for affinity and congeniality; gives much intensity of feeling, but less power and consistency. The broad, round, pointed chin is perhaps the most perfect form, as it indicates good heart power, and strong, constant, enduring love for the object of its affections. The narrow, square chin, means a desire to love or bestow the affections on some other person. The broad, square chin, a more violent, erratic, and powerful state of the affections, which needs controlling. In the indented chin there is a longing desire on the part of its possessor to be loved, are unhappy unless they have the affections of some person; and, when they have not, are apt to make love themselves in order to secure a lover, even if the individual with such a chin should be a lady.

A prominent, pointed chin signifies ardor and impulsiveness in regard to the affections. A deficient or receding chin denotes a lack of virility.

The lower jaw taken as a whole indicates the various states of will power. There seem to be three elements or parts that constitute the entire will, viz.: persistence or perseverance, obstinacy and contrariness. It is possible, however, that the two last elements of will may be one and the same thing manifested in a different way; nevertheless, we find three conditions of the will manifested in three well known animals, and their jaws are all differently formed. First, there is the hog kind of will, shown by the width of the jaw in the back part; secondly, the mule and jackass will, shown by the drooping of the jaw in the rear part, in contrast to the jaw of the horse and other animals the opposite in will power; and thirdly, the bulldog will, shown in the long, forward-projecting chin, in contrast to that of the wolf. When a bulldog gets hold of a person or thing, he means business and persists in hanging on. So in human life; we find some people who are persistent and persevering in their efforts to accomplish success or gain an object; while others, wolf-like, snap at a thing and instantly let go; others, again, are as headstrong, unyielding and stubborn as any mule or jackass, especially when they cannot have their own way. This is a good trait of character, however, when properly used and not per-

verted, as it gives stability and unflinching principle to the character; but in domestic and business life it is too frequently used in the wrong way. Another class of people are just like, or as contrary and perverse as the hog. The moment they discover you want them to do a certain thing or pursue a certain course, they are sure to do or take the opposite. They seem to delight in thwarting others in their plans and purposes. All three conditions of the will can be properly and improperly used, and if each person used his will to control himself as much as he does others, the world, or the people in it, would be a good deal better physically, intellectually and morally.

Many persons think the nose of very little importance in reading character, but it is just the opposite. It represents masculine and feminine qualities more than any other feature—shows how much power and force of mind one has, and how much of the commercial, aggressive and martial spirit—shows whether one is long-headed enough to see into a mill-stone, or no farther than the point of his nose. It shows whether the character is weak or strong, whether the disposition is of a turn-up or turn-down nature. If the nose is concave and turned up a little at the point, whenever such persons become offended (and such individuals take offense easily) they will manifest a sort of turn-up, go-off, get-away, leave-you-alone sort of spirit, and act as if they were afraid to have anything more to say or do with the offender. Certain animals will act in a similar manner. Take pussy, for instance. Do something she does not like, and she goes off to another part of the room, and looks at you in a half-frightened, suspicious manner, as much as to say, "You contemptible thing, what do you mean? and why do you do that?" For the turned-up nose has likewise an inquisitive disposition; but pussy never seeks revenge by making any attack upon you at any future time, nor has she just the kind of nose I have been describing; nor do human beings with this kind of nose seek retaliation or revenge in the future—they are generally contented to leave one severely alone. But the convex nose, turning down at the point, in eagle fashion, is just the opposite. Do them an injury or an imaginary evil, and they will wait for an opportunity to pounce upon you like an eagle upon its prey—not physically, perhaps, but in some manner they will take the advantage of you; it may be in a business transaction, or in the way of an injury to your character.

The story of the tailor and the elephant somewhat illustrates this shade of character. A tailor was in the habit of tormenting an elephant by pricking him with his needle. The elephant did not resent it at the time, but went away to a pool of the dirtiest water he could find, and sucking up all he could carry in his proboscis, returned to the tailor and gave him the benefit of a good ducking. While examining a person having a nose of this description, I remarked that, if a person took any advantage of him or did him an injury, he would try to get even with him some time, if it was fifty years afterwards. The subject replied that he would if it were a hundred years afterwards. Such persons never forget an injury.

So significant a feature has the nose been that persons have frequently been noted and even named from peculiarities of the nose. For instance, Cicero was a nick-name; the real name of the great Roman orator was Marcus Tullius, to which was added the agnomen, *Cicero*, from the word *Cicer*, a vetch or kind of chick-pea, on account of the shape or some other peculiarity of his nose, or the noses of his progenitors. So also the poet Ovid, or Publius Ovidius, was called *Naso*, from his prominent nose.

Moral courage is indicated by a long nose that stands well out from the face in the upper part joining the forehead; also giving a wide space between the eye-brows, as seen in the picture of Luther. Such persons will stand firm and uphold any moral truth or principle though all the world oppose, and such a character had Luther, the great reformer.

The desire to climb and ascend high places, such as hills, mountains, towers and steeples, may be known by a nose that stands well out from the face in its lower part, and inclines slightly upward at the point. The mind of such a person will also have a progressive and upward tendency, will desire to rise in the scale of humanity, will, in short, be lofty-minded. Especially will the latter be true if the individual is endowed with a large amount of the organic quality.

The convex nose also indicates combativeness—the opposing, resisting, fighting and energetic spirit.

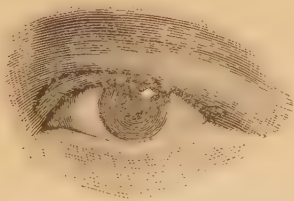
When the central part of the nose, where it joins the face, is wide, it indicates a commercial spirit, love of money or property, and desire to accumulate. When narrow, it means deficiency in that respect. When the nose is broad at the wings and sharp at



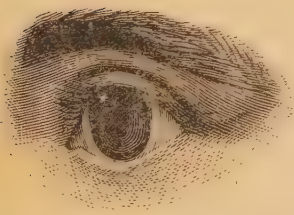
Sternness, commanding, ability, authority, discernment, reflection, resistance, determination. Observe the projecting, overhanging eyebrows.



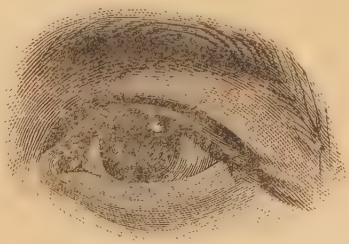
Love, modesty, tenderness. Represents a character almost perfect as far as good, amiable and moral traits are concerned.



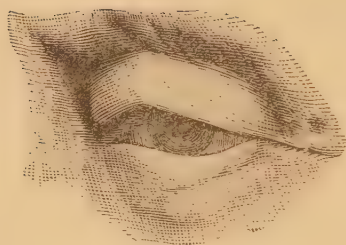
Sound, mature understanding; full of plans and schemes; shrewd, thoughtful; policy and management of human nature; observe the drooping over the eyelid at the outer corner. Are apt to lie or evade the truth.



Quick to perceive, wide-awake; impressibility; observe rapidly, but do not retain impressions long, or think intently. Good eyesight.



The amorous, sensual, talkative and unprincipled eye. Apt to lead a fast life. Observe the fullness of the under eyelid. In the living eye the expression is wicked and insinuating.



THE SECRETIVE EYE.

Secretiveness is shown in the half-closed eyelids and very light eye. Such persons seem to peep out at you like a cat. They keep their own counsel, are evasive and non-communicative in reference to their business, plans and purposes, as well as their general thoughts. Even their most intimate friends hardly know their mind. They are slow and careful in expressing themselves, and generally talk in subdued or soft tones of voice. This kind of secretiveness differs from that found in Negroes and Indians: their characteristic being artifice and cunning, rather than genuine secretiveness; for the Negro is joud, boisterous and demonstrative, and lets everybody know within range what is going on, which a secretive person always seeks to avoid. It is true they steal and do things on the sly, but that is the result of necessity, cunning and artifice. In the blonde complexions, where the light eye predominates, we find secretiveness proper; in the brunette or dark races, where the black or dark brown eyes predominate, we find a different kind of secretiveness, which verges into cunning, artifice and treachery.

the point, there is also a love of money, with a tendency to be close, or make by saving and cutting down expenses. When broad at the wings and hooked at the point, there is a desire to make money by speculation or unfair means.

The nose that stands well out from the face and of the Grecian type, indicates a love of the beautiful, or the æsthetic nature. A long nose indicates a long-headed, far-seeing, shrewd, scheming, planning mind. Are generally quick to read human nature, and are cautious but not always the most reliable or trustworthy.

Whenever you see a bump or prominence in the center of a person's nose, you may know they are inclined to argue, combat, resist, oppose or defend in some way or other; will also manifest much energy in business or any enterprise they may be engaged in. When the prominence is high up on the nose, near the frontal sinus or forehead, it indicates an aggressive spirit. When it is near the point of the nose, it means personal defense, protection of one's rights, property and person, and also betrays considerable selfishness, especially in business affairs. Such a nose will always look out for self.

Where the nostrils are wide open it is a sign of good lung and breathing power; when narrow, a deficiency.

The manner of walking corresponds and harmonizes with the habits and disposition. A slouch and a sloven hang out their signs as they walk. A man of ambition, energy and hope will walk rapidly, briskly and take long steps.

The man who has much firmness and precision in his character will have just that kind of a walk.

Those who have an easy, graceful walk, will do things in like manner; while those who seem to make an effort to walk, work and labor as if it were a task.

Beware of persons who, when viewed from behind, have a sort of mean, shuffling, secretive kind of walk. They move along as though they were afraid to use their legs.

Those who step heavily on the heel generally have much solidity and firmness of character. Those who walk tip-toe fashion are fond of dancing and prone to the sentimental side of life. Those who have a springy, up-and-down step, are happy, hopeful natures, but apt to be unbalanced mentally; in other words, have rooms to rent in the upper story.

Those who walk very lightly may have a light, mirthful, sentimental kind of character, or possess secretiveness or cautiousness, or all combined.

A person who is overflowing with conceit, egotism and vanity, will not only show it in the face and eyes, but in the dignified, self-complacent, pompous, I-don't-care kind of a walk. The head will also be erect or slightly elevated. A man who is brim-full of business, walks in a hurried and somewhat excited manner; while one who has made a fortune and retired, walks along cool, easy, leisurely and indifferent.

Large self-esteem and firmness will not only cause their possessor to walk erect and stand straight, but also to sit erect, scarcely bending the body in any position. Sitting or lounging in a careless manner generally denotes deficient self-esteem.

Carnivorous animals have savage-looking eyes, but the herbivorous have mild and soft eyes. Contrast the eyes of the lion, tiger and hyena with the deer, gazelle, cow and horse. Mild, harmless, inoffensive people will have eyes that are mild and soft in expression, but stern, severe, cruel and dangerous persons will have hard, savage, unkind and somewhat repulsive-looking eyes.

The difference in the phrenological and physiognomical manifestations of the same faculties is simply this: phrenology, or an examination of the head, reveals the latent power, or original strength of the faculties, while physiognomy or the expression of the face, shows the activity of the faculties and the manner in which they have been exercised, or the kind of education they have received, whether good or bad. The face, however, is much more expressive of feeling than it is of thought, especially that part of the face from the eyebrows downward.

Persons who have a restless, craving, passionate nature, are never contented unless witnessing or taking part in something exciting, such as gambling, horse-racing, or any of the sporting games, attending some sensational play or fashionable ball—will indulge in stimulants of some kind, such as wines, liquors and tobacco. A woman who chews gum and has little ambition for anything else than to dress and attend fashionable, showy places of amusement, and visit drinking restaurants, has generally the same elements of character; and if she conveniently could, would go anywhere and everywhere that a man does. The common habit of

picking the teeth indicates a sort of craving, uneasy nature, one fond of some kind of excitement. The constant practice of many in picking their teeth for half an hour after eating, and even between meals, and swallowing all of the corrupt matter instead of ejecting it, is just about as dirty and irritating a practice as picking one's nose. Tooth-picking, gum-chewing, tobacco-chewing, and even smoking, are all exciting and injurious habits. No one of them beautify or lend any charm to the face or character.

BLONDES AND BRUNETTES.

Definition of Blondes and Brunettes—An Intermediate Type—Why Tropical regions produce Brunettes, and the Temperate, Blondes—Cause of diversity of Color in the Eyes—Blood, and its relation to the mind—Characteristics of Hazel and Black-eyed people—The nature of one's Magnetism modified by the Nature and Color of the Blood—Insinuation, two kinds of it applicable to Brunettes—The Reserved Nature of Brunettes—The Nature of their Affections—Deficient Character of Blondes—The Conscience of Blondes—Their Inclination to Sin—Their Cleanliness—Cause of Temper—Different kinds of Temper—Red-haired Persons.

A **BLONDE** is a person with fair, clear, soft complexion, light hair and light eyes. A **BRUNETTE** has dark hair, eyes and complexion. The eyes are sometimes very dark, apparently black, with seldom any color in the face.

I should regard the above explanation unnecessary were it not for the fact that I once conversed with a lady of affluence, who aimed to shine in social and literary circles, who did not know the difference between a blonde and a brunette.

There is another type arising from the predominance of the arterial blood or sanguine temperament, having red hair and a highly-colored complexion, which I will describe in this chapter, as these three types of character, either singly or in combination, are found in most American and European people.

Blondes sometimes have brown eyes and brunettes light or blue—conditions they have inherited from their parents, receiving the physical nature of one and the mental of the other; or, it may be caused by one parent being a blonde and the other a brunette.

The majority of people are neither pure blondes, brunettes, nor of florid complexion, but a mixture of these two or three types in different proportions; so I shall not attempt to describe intermediate conditions.

The natural traits of character peculiar to blondes and brunettes are as different and unlike as their complexions are; and the color of their faces is a pretty good index to the color or nature of their



THE BLONDE—AN ACTRESS.

From a Photograph by Gehrig, of Chicago.

I selected this picture to illustrate the mental rather than the physical qualities of the American blonde. Physically, blondes are generally more voluptuous in their forms than the person represented in the above cut. But the cute, wide-awake, knowing, mirthful and somewhat cunning or artful expression, so characteristic of blondes, is here well illustrated. One of those smiling, happy, I-do-not-care-in-for-a-good-time sort of expressions.



BRUNETTE.
The Oblong Form of Face

minds. And here the question arises, Why do the tropical regions produce brunettes, and the temperate or colder climates produce blondes? There have been various theories and reasons given in regard to this difference; but I do not think the primary cause has ever been explained, and if I should happen to give a reason that may appear absurd to the reader, or, in reality, to be erroneous, I shall only be doing what many (in fact, most, if not all) philosophical and scientific men have done in relation to some of their pet theories.

I assert, in the first place, that there can be no permanent change in the color of a living, healthy body, unless produced by the action of the mind; and nothing material can act upon the mind except through the senses, and by the aid of electricity, or the nervous fluid, the connecting link between mind and matter.

Secondly, mind rules and molds matter, and makes it like unto itself. If you ask me how I know that mind molds and rules matter instead of matter mind, I answer, that as far as we know, spirit existed before matter, the Creator before that which he created; hence, I prefer to reason from the metaphysical down to the physical; from the immaterial to the material; from the infinite down to the finite, in the order of creation and molding power, instead of looking for the infinite to emerge from the finite, or the spirit principle from the physical. The sun controls and regulates our globe, and not our earth the sun. The light, heat and electricity of the sun is superior to matter, so, reasoning from analogy, spirit is superior to matter, and therefore controls it. The body is the image of the mind, as much as man is the image of his Maker. The color and condition of the body are, therefore the reflex of the mind.

Flowers owe their various tints and hues to the light and heat of the sun indirectly; and yet every flower preserves its identity and appropriate color, clearly showing that it is not the direct action of the sun which produces a blackening or bleaching-out process. So I believe every human being has a color in harmony with the mind, and that the mind, spirit or soul is the primary or direct, while external agencies (such as sun and climate) are indirect, agencies or causes; and that these indirect causes first act upon the mind, and through it upon the body.

It is the soul that gives color to the eye; therefore black, brown, blue, grey and hazel eyes express different conditions and feelings

of the soul. External impressions, atmospheric conditions and changes act upon our nervous system, and through it upon the mind, causing us to think, feel and act differently; and as mind, through the nervous fluid, acts upon matter, it in turn gradually changes our external appearance. If this is not so, why does joy, trouble, bereavement, anxiety, and an excess of any passion, stamp themselves upon the features? Why does too much sexual intercourse, or abuse of any kind, make the eyes and their surroundings look dull, heavy, impure, black or smutty? But, you say, these are physiological manifestations. Partially so, but not entirely. Suppose the mind to be separated from the body, what impression or change could be made upon it except by the laws of chemistry, which decompose it?

The rays of the sun bring two great blessings to humanity—light and heat. Some things are peculiarly sensitive to light, others to heat. It is the nature of light and heat to change the properties and color of anything that is sensitive or capable of receiving impressions from the rays of the sun. Nitrate of silver, brought in contact with organic matter, will change color—that is, turn black when exposed to the actinic rays. So the mind, when brought in contact with our physical nature, receives impressions from the sun, and our feelings and desires change in proportion to the intensity of the light and heat. And these mental changes are in turn impressed upon our bodies; so that, in time, they present a darkened appearance. Hot and cold climates produce opposite effects upon people. Is it not a fact that natives of hot climates are passionate, voluptuous, dreamy and inert, while those of colder climates are just the opposite—cold and indifferent, but more active, mentally and physically?

I conclude, therefore (or rather infer), that the heating rays of the sun have more effect upon human beings than the actinic rays.

Heat first produces inertia, and inertia brings on those qualities and conditions of mind and body peculiar to the brunette type of character.

If blondes go to a hot climate and remain, their descendants will in time get dark; and if brunettes go to a cold climate, their descendants will in time get lighter; and their character will likewise change in proportion.

Blood is animal life, and the quality of a man's thoughts will depend on the quality of his blood; and the kind of blood will determine the kind of life. And I am inclined to believe that the blood, or the iron contained in the blood, is the developer of thought, in the same way that sulphate of iron in water is the developer of the latent image on the photographer's sensitized plate. It is the blood that feeds or nourishes the organs of the brain, and excites them to action; that is, I believe the blood is the physical medium, and electricity the spiritual medium of exciting the brain and producing thought in a material organization. It is the blood that gives color to the complexion; when there is an abundance of arterial, pure cherry-red blood, we have the sanguine temperament, which imparts a red complexion and red hair. When the blood is mostly venous, or dark-colored, it leaves the complexion dark and the hair black; and in connection with the liver produces the bilious temperament. This kind of blood, or venous system, belongs to tropical regions. Any person having this kind of blood is cold-blooded; hence, can bear any amount of heat, unless modified by combinations of other temperaments. It imparts a sort of dormant and inactive or indolent nature, and is active only when aroused. When a man or woman, having this venous blood, is provoked and thoroughly aroused, he or she is very dangerous, venomous, malignant, hateful, and merciless in attack.

We sometimes hear of men who, all their lifetime, have been known as quiet and peaceable citizens, who, becoming enraged, have committed some terrible deed. Black-eyed and black-haired people often have a good deal of unfathomable meanness and treachery; their ways are so dark and mysterious that they are past finding out, and the more of that snake-kind of blood they have, the worse they are, and their power to fascinate and use a magnetic influence upon others is beyond description. Many persons with arterial blood exercise a healthy magnetism; but the venous blood in a person with large, black, penetrating eyes, imparts a sort of sickly, irritating, weakening magnetism, similar to what serpents use in charming. May heaven preserve you, reader, from being a victim, for if once you get under the influence of such a person, you are a gone case—you are simply a toy, like a mouse in the claws of a cat, or a bird flying around in agony as it sees the open mouth of its destroyer, but is unable to save itself. I know of but one way

to counteract the powerful influence of men and women fascinator of this description. That is, to set your whole nature against them, and firmly resist their first attack. The more you yield to their influence, the harder it is to break away—like a man being fascinated by a serpent—the longer he stands and looks at it, the feebler he is, until he is unable to move.

Persons, however, having pure arterial blood, and a healthy, vigorous constitution, will have a healthy influence over others, and, if the magnetic power is strong, can use it for healing others, though they may likewise use it for evil purposes.

Insinuation is another, and perhaps the worst, characteristic belonging to brunettes, especially those who have deep, cunning, knowing black eyes. This is one objection that has been raised against the Jews; the men particularly have that bold, aggressive, penetrating, hard way of looking at a person, especially ladies, as though they would like to look right through them; and there are a good many men besides Jews who do the same thing. There are two kinds of insinuations, and both more applicable to brunettes, though frequently found in the blonde in a modified form. One is harmless, the other evil. A harmless insinuation is the act of gaining favor, influence and affection, by gentle means—the act of ingratiating one's-self, in a pleasing manner, into the good-will and confidence of another, without any desire or intention to injure or take advantage by so doing.

An evil insinuation is one of the deepest dyes that stains the soul. It means a hint, a suggestion of something immoral; artfully introducing and instilling into the mind thoughts and ideas that are wicked; hinting imputations of an injurious nature without making any direct charge; a creeping and stealing upon the affections and confidence for base purposes. It was by insinuation and flattery that the Devil ruined our first parents; and there are a good many human devils in the world at the present day, perpetuating Satan's hellish work, and seeking to corrupt innocence by instilling into the minds of youth, through words, looks and actions, ideas calculated to kindle in their hearts the fire of passion and lust.

I do not wish to be understood as saying that all brunettes are such characters as I have been describing; but simply that these bad traits are more likely to be found in such persons. Brunettes are naturally very reserved in their character. By reserve, I mean



BLONDE.

The Round Form of Face.

backwardness, coyness, bashfulness, cautiousness and modesty. As a rule, a brunette will shrink from the idea of having a picture taken in a low-necked dress, unless she is artistically educated and brought up to dress in that manner; but a blonde is not so particular, and has no scruples about the matter, unless she has a very poor figure, or is uncultivated in taste and intellect.

Brunettes are likewise reserved in character and manner. They seem to hold themselves back, and retain much of the inner and deeper part of their nature unrevealed to the world or their acquaintances. There is much to study in them, and it is hard to find out what their real, hidden character is. And yet, in some respects, they are the most frank, open, free and outspoken persons in existence. There is very little of what phrenologists call secretiveness in their make-up; hence they are not reserved in expressing their ideas, but speak out plainly and to the point.

Brunettes seldom, if ever, resort to little, underhanded, sharp tricks or cunning devices. When they do play any game, it is one that the victim will not be apt to forget. There is far more depth, thought, solidity and force of character in brunettes than in blondes. The affections in brunettes are more steady, constant, enduring and powerful in their nature than in the blonde type. Once in love, they love the same till the end of life. There is a sacred, intense and somewhat romantic kind of feeling in their love that is found in no other class; and when such individuals are in love, they are jealous and unhappy if the object of their affections is not exclusively theirs. This may be true of all persons to a certain extent, but particularly is it so with brunettes.

A brunette girl, about ten years old, said to me once, "When I like any person, I don't want him to like anybody else."

The Jews, as a class, form a good illustration of the brunette type, and, although in some respects they are quite reserved, in others, they are very free, communicative and sociable, and are a happy, jovial kind of people.

Blondes are deficient in strength, power and solidity of character. There is much lightness and frivolity in their nature. They seem to see only the sunny side of life, and are always in for a good time. They are very fond of music, dancing and all kinds of pleasures; hence, are easier led astray than any other class. They have no

taste for any kind of strong intellectual food; hence, do not care for philosophical or scientific works or studies; but have a great desire for light literature, such as novels and all kinds of fictitious and sentimental stories. A woman of this type has little idea of business, or the value of a thing, and she likes to glide through life as easily as possible, basking in mirth and pleasure, like a butterfly in the sun.

The conscience of a blonde will often stretch like a piece of India-rubber, and lying and cheating are second nature to them. I mean by these statements that many little things or points in regard to right and wrong, of a moral and religious nature, that others would have conscientious scruples about, do not trouble them in the least. They are quite liberal-minded about amusements, and do not believe in being persecuted for conscience sake. Then they have a way of concealing their thoughts and shifting and evading questions they do not wish to answer, by lying directly or indirectly. They will likewise pretend or assume to be pleasant and friendly when they do not mean it, and so deceive persons by covering up their thoughts and feelings in every conceivable manner—will make all sorts of promises which they have no idea of fulfilling; in fact, generally assume a character that does not belong to them. If they are playing any kind of game, they will cheat every opportunity they have, and then draw a face a yard long, and declare positively they did not.

Blondes are very fond of lively music, while a brunette likes music that goes to the heart, thrills and touches the soul—that kind of music which gives deeper emotions, and carries one away in ecstasy. A brunette can be exceedingly good or exceedingly bad, and, when entirely given up to wickedness, has no equal outside of the infernal regions. But blondes, from the fact that they are light charactered and improperly balanced in their nature, are more easily drawn into the current of sin. Still, they do not drink as deep as brunettes. The majority of prostitutes are blondes (or nearly so), not because they are more passionate than the other class, but simply because they are prone to a merry and fast kind of life, the result of which often leads them to that condition. Another reason is that there is less of the reserved (and in one sense, repelling), modest nature that is so peculiar to the brunettes, and which makes them harder to become familiar with; whereas,

blondes are so giddy, thoughtless and go-aheadative in their manner that they seldom stop to think, reason, look ahead, or count the cost of their folly.

Cleanliness is next to Godliness, and in this respect blondes set a good example to brunettes, for they are very particular in having everything around them and about their persons clean; while brunettes are generally slovenly, either in person, dress or about the house. This is perhaps the chief reason why the Jews have been objected to in some hotels, because their habits and manners about the rooms or at the meal tables have not been orderly and tasty. The women look very nice on the street, but are not so particular in their rooms. I shall never forget a family I met at Long Branch one summer; the boys would rush to the table, grab the victuals, and put them down like starving cats. I have no unkind feeling against the Jews, however, nor would I have the public to understand that the better class of Jews are like the family I have described. Brunettes are also apt to shut up and screen the windows, so that the rooms look cheerless and uninviting—have the walls papered dark and gloomy-looking. But blondes will have their rooms well lighted and cheerful. An architect will reveal much of his character, taste and love of light, or indifference about it, in his designs and plans for the construction of a house, and his manner of lighting and ventilating it. A striking illustration of this fact can be seen in the interior arrangement of some hotels and public buildings in contrast with others.

Society generally associates a bad temper with red hair. A person who has not some kind of temper is worth very little, either to himself or the world, because temper arises from the same faculties that impart propelling power, executive ability and force of character. But the kind of temper one has arises more from the nature of the blood than the faculties. The faculties determine the degree (or intensity) and durability; therefore, red-haired persons, having so much arterial blood in them, are naturally hot-tempered, because hot-blooded, and are hot in their attachments—in fact, hot all through and all over, and somewhat passionate and enthusiastic; but they have not so much of that treacherous, revengeful, murderous disposition others have who possess more of the dark, venous blood. I remember a child of delicate health, brought up under strict religious training, but full of that sickly, venous blood, who

would almost die with fits of temper, and so hate her father at times that she would wish him dead. The faculties will manifest themselves according to the nature of the blood. Red-haired persons are full of vivacity and animal life, sometimes boiling over with ebullitions of feeling. They are particularly adapted for (in fact, require) an out-door business, or some calling that will keep them most of their time in the open air. Men of this stamp are generally fond of hunting, fishing and field sports.

Red-haired people are often quite sensitive in reference to remarks made about the color of their hair. In a hotel where I was stopping, some one who had heard me lecture and wanted to tease one of the servants who had red hair, told her about my remarks on her color of hair, making them different, of course, from what I said. She was an ignorant Irish girl, and took it all in; so the next day as I was passing her on the stairway, she wanted to know in a serious tone of voice if I said that red-heads had no right to live. And I have often found difficulty in getting intelligent people of that color of hair upon a platform, for public examination. Fine red hair, with an intelligent and healthy countenance, is not to be despised but admired, especially for the good physical qualities which it indicates.

In closing this chapter, I wish to remind the reader that the descriptions given of the blonde, brunette and red-haired conditions are not applicable to every person you meet, because most persons are combinations of two or more conditions. For instance, a person may be partly blonde and brunette, or a mixture of the blonde and red hair, which is often the case. But these suggestions will serve to give you the outlines of character belonging to these conditions, and are intended to serve as land-marks or guide-boards, by and through which the reader may know how and whom to investigate more closely for him or herself.

HONESTY AND DISHONESTY.

Cause of Dishonesty—Has Man the power to regain lost Purity?—Is there a Personal Devil?—Adamistic Sin—A Principle of Phrenology—Relation of Mind and Body—Primary Cause of Disease and Sin—Perverted Faculties—How to counteract Passion and form a pure Character—The Influence of Amorous Thoughts—Definition of Conscience—Its relation to other Faculties—No Person perfectly Honest—Three Prerequisites to Honesty—Education of the Conscience: How to do it—Time required to Reform Character—Cause of Criminal Acts—How to Determine a Person's Honesty—Persons Honest in some things and Dishonest in others, and why they are so—How to judge of Young Men and Young Women—How to perceive Sincerity or Insincerity in others—The Kind of Place a Thief will Seek—Great or Intellectual Thieves, and Petty Thieves—How a Boy Thief stole a Pocket-Book—The Man who was Robbed on the Railroad Cars—Qualification for a Wholesale Thief—Policy Honesty—Genuine Honesty, and the Principle it springs from—How a Dishonest Person acts in general Conduct—The Policy Man—Signs of Honesty—The Consummation of Meanness—Qualification for Money-making—How the Poor can have and maintain their Rights—Signs of Honesty and Dishonesty in the Countenance—How Honest and Dishonest Men act—Selfishness—The Social Nature of Man Suffers through Dishonesty.

WHEN Adam sinned, every faculty he possessed was affected by the fall. That is, he lost acuteness of perception, brilliancy, purity, and that power which perfection alone can impart. His intellectual, moral, and social natures were no longer perfect. His moral character was stained, his intellect blunted, and his social nature degraded. Man has never been able to regain his lost condition, and, though I have great faith in human progress, I fail to see how, or by what process, man can restore himself by his present ability. The different kinds of sin and temptation are too strong and numerous for fallen man to resist, and he needs the helping hand of his Creator to lift him out of the horrible pit into which he has fallen. If every man and woman in the world determined to give their whole energy to their physical, intellectual and moral improvement, and if all kinds of evil influences, temptations, and the Devil himself, were withdrawn from man and the world, and nothing but pure and Divine influences operated upon man, such a thing as man's regaining his lost condition might be possible, though still questionable.



A sneak-thief. A low nature, with a large development of the organ of human nature. Observe the mean and sneaky expression of the whole face, especially around the eyes; also, the peeping, half-shut eye.

I am aware that some do not believe in a personal Devil. I shall not discuss that question here; but simply remark that to conceive of the existence of evil without some fountain-head, is like observing an effect and denying any cause of it. Cause and effect are inseparably connected. Therefore, evil is the effect of some cause, and that cause is an intelligent being or spirit. It may be urged that evil is the effect of violated law. So it is generally; but are not all laws made by and for the regulation of intelligent beings? Therefore, the law was first violated by some intelligent and accountable being, and that being is called Satan.

There are some persons who admit hereditary sin, but not sin inherited from Adam. Now, so far as we know concerning the human race, sin commenced with Adam, and it has never been eradicated. And, as there has been no second perfect man and woman, it still remains in the human family; for I wish the reader to remember that Adamistic sin exists in the will and soul more than in the body, though the body suffers in consequence of it. Christ was perfect, but he did not leave any children, nor even marry; hence, if we inherit sin from our parents and grand-parents, they inherited it in like manner, from their ancestors, and so sin may be traced back to Adam.

It always seemed to me that many phrenologists, authors and lecturers, who advocate physical perfection, and who regard it as superior to mental and religious influence, begin at the wrong end.

One of the principles of phrenology, and what I consider the fundamental principle, is, that mind molds and rules matter. Now, if this be the case, then the body is just what the mind makes it. All physical disease comes from excessive or deficient exercise of the faculties of the mind, either in the individual or in his ancestors. The body of itself has no reason, choice, or will, not even desire. It simply takes or does what the mind directs. And if the mind was pure and perfect in mankind, their bodies would be the same.

The fact that I wish to impress upon the reader is, that in all kinds of disease and sin, the mind, will or soul is the primary cause, though I admit the mind will vary its manifestations in different organizations, and that mind and body affect, act and react upon each other—the mind, however, always being the positive force, and the body the negative. Not only has man's entire nature suf-

fered by the fall, but all his faculties are liable and prone to perversion or abuse.

Perverted cautiousness will produce fright, terror and rashness, and do the very thing it ought not to. Excessive amateness, or love, leads to perversion and causes licentiousness, sin and suffering, and when soured, turns to hatred and jealousy. Excessive veneration leads to bigotry and religious intolerance, and perverted wit turns everything into ridicule; perverted ideality, or imagination, conceives, admires and pictures images in the mind that are base and degrading, rather than beautiful, pure and elevating, and so with all the faculties.

I remember examining a young man who had a very large organ of ideality, but his face did not have that pure, ideal or pretty expression that the faculty of ideality imparts to it. I saw there was something wrong, and placing my fingers on the organ of amateness, I found it also very large; so I at once concluded he had been visiting immoral shows, such as low variety theatres; and, when I questioned him on the subject, he admitted it was so. Thus one of his moral sentiments had been perverted, and made to imagine and picture foul images for the mind and memory through a corrupt propensity.

It is evident, then, that the only way man can cleanse his character and control his passions, is to commence with his thoughts; regulate and control them, and you control and mold the whole character. Give no evil thought lodgment in your mind one moment, but banish it as you would a viper, and there will be no danger of your becoming a victim of passion. But this is easier said than done, and easier practiced in youth than at any other time. Parents could not instil into the minds and hearts of their children any greater blessing than to teach them self-control by persuading them to control their thoughts. Alas! parents know very little about the thoughts of their offspring. They tell them to do some things, and not to do other things, but never in a confiding, loving manner try to ascertain what the current of their thought is—what they think about most; and so, by continually thinking about some pet idol or object of their heart or fancy, the smoldering fire of passion is kindled, which burns away slowly, but surely, till some day it bursts out in full blaze, and consumes its victim. Whereas, if those wicked thoughts in youth had been stilled, the fire might have been

extinguished, and the darling saved. O, mothers and fathers, you think you know all about your children; but the secrets of their hearts—their unexpressed thoughts—which are silently forming their future character, you know little or nothing about. Take them upon your knee, and in the most affectionate and confiding manner, persuade them to tell you what they think about most, what they love, and what they have the greatest desire for. Do not do it in an authoritative, commanding manner; you only repel them in that way. You must, as it were, court it out of them. When you know their thoughts and desires, you know how to train them. But children are generally left to grow up and think about what they please, and, the more evil they see and come in contact with, the more they think about it, and the more they become like it. And, although they may not do by act what they see others do, they will in thought; and finally thought urges them on to evil acts. Secret thoughts are the medium through which the Devil tempts mankind, and we give way to them the more readily because it is a species of sin and imaginary pleasure no other human being knows anything about. How many young persons there are just boiling over with amorous thoughts and desires; though, if you charge them with it, they would most likely deny it, because they feel ashamed to own up. Now, these desires will some day ripen into evil actions, unless morally satisfied. What is true of amateness, is true of conscientiousness, that faculty which prompts men to do right, love truth, justice, equity and honesty. Conscience is not an instructor. It does not teach men what is right or wrong, only so far as it acts in connection with the intellectual faculties. The intellect first determines what is right, and conscience gives the impulse to do it. Conscientiousness, combined with veneration, renders man obedient to his Maker and his laws; combined with inhabitiveness, it will render him obedient to the laws of his country; and with conjugality, will make him true and loyal to his marriage vows; combined with acquisitiveness and friendship, it will pay and exact payment of all bills, and discharge all business obligations in a just and straightforward manner. But with these conditions deficient it will not do so. Hence the most conscientious man in the world is not perfectly honest. He will be dishonest in some particular. There never was a person honest in every particular, since the fall of Adam. When he fell, conscience fell with him. So we find many people

scrupulously honest about some things, but indifferent about others, and yet, in the general acceptation of the term, we call them honest.

Many persons appear, in the eyes of a suspicious, selfish man, dishonest, when in purpose or intention they mean to do right. Whereas, a person may be apparently honest, but in heart a regular thief or swindler. We must look beyond and behind apparent honesty or dishonesty for the reality.

Let us first inquire what are the pre-requisites to honesty. There are three. The first in order is the organic quality, which is defined in the latter part of this book, among the organs and temperaments; the second is conscientiousness; and the third education.

I would not give much for the strength and durability of any one's honesty who is deficient in the organic quality. He is too earthly and animal in his nature to resist powerful temptations. He who is deficient in conscientiousness lacks an innate sense of duty and obligation, and the motive power to do a thing or not to do it.

Then conscience is not of much use unless it is educated. It will allow a person to do whatever education says is right. The heathen mother who throws her infant into the river Ganges is conscientious in doing so; and he who worships a block of wood, or any false God, instead of his Maker, believes he is doing right. But his sincerity does not make it so.

Paul and the Jews thought they were doing service for God by persecuting his people. But when Paul's conscience became enlightened, or better educated, he saw his mistake.

Many religious people have thought they were doing right by persecuting and putting to death those who did not believe as they did. Just think of the Spanish Inquisition and the horrible instruments of torture that were used. The conscience of those religious tormentors of the dark ages was blinded by ignorance, superstition and intolerance. Still I often hear people say it makes no difference what you believe so long as you are sincere. How preposterous! As well say that it will not hurt a man to swallow poison if he sincerely believes it will do him good. Guiteau believed that the shooting of Mr. Garfield was a political necessity, but other people do not think that his belief justified the act, nor does the law recognize such excuses. One man may believe he is doing right in

killing another, as is sometimes the case, but the law and the people step in and hang him for carrying out his belief. Any person with two grains of common sense ought to know that belief and sincerity does not alter facts nor change either mental or physical laws. Peter was sincere when he defended Christ with his sword, but his sincerity did not make his act right, and he was quickly told to put his sword into its sheath.

So I use the word education here as applied to the faculty of conscientiousness—not the intellect merely, although the conscience has to be educated through the intellect. To be honest, and have correct views of right and wrong, one must have these three conditions in equal force and well developed.

Honesty and dishonesty are partly the result of proper or improper education, training or influence brought to bear on one's conscience. When children see honesty in their parents, and are taught to practice it, and men and women see honesty in others, and learn to imitate it, that is being educated to honesty.

When children grow up under the influence of dishonesty, and are constantly made to feel that to be honest is a weakness rather than a virtue—that they cannot get rich by that kind of policy—they are practically taught to be dishonest. So it is really the education of the faculties that determines their action for good or evil, more than the size of them.

Let two persons be raised under similar circumstances, having precisely the same mental and physical organization, and they will think, feel and act differently, according as their education differed. All the faculties will manifest their power in whatever way or manner they are taught to act, and they can be taught and influenced in any direction. Veneration will worship any God it is taught to worship; faith will believe anything it is taught to believe; hope will expect whatever is placed before it; language will utter whatever words it is familiar with; amateness will love either purely or sensually; and conscientiousness will approve of any act, whether right or wrong, if taught and influenced by reason or custom.

This kind of education is not all accomplished in one life. It is hereditary, and may take generations to produce a complete reformation of character. Hence a notorious thief, swindler or villain

is not so entirely from the force, education or circumstances of his own life, but has inherited its starting power or propensity from one or both of his parents.

People do not become dishonest suddenly. They go through a hardening process. Even persons who have borne an honest reputation all through their previous life, up to a certain period in their history when they have committed some dishonorable and criminal act, have been silently preparing themselves to commit the deed for months, and sometimes years, or half a life-time. And this has been accomplished by a weakening and degrading influence upon the faculty of conscientiousness, from the selfish or passionai faculties, which has been increasing in activity and growing stronger and stronger, till it has completely mastered the conscience and will. So, in determining a person's honesty, it is not sufficient to ascertain how large that organ is, but how large are the selfish and animal propensities—what class or set of faculties have the ascendancy. If the moral predominates over all others, then honesty can be relied upon. But if the selfish sentiments and animal propensities control the whole character, large conscientiousness is liable to give way whenever a strong temptation presents itself, though the individual may afterwards repent.

To measure a person's honesty, therefore, we require to know the strongest desire in his nature. It is likewise necessary to know in what way, and under what influences, the faculties have been exercised and educated. If it is the gratification of passion, pleasure, dress, taste, display, parade, style and ambition, then his honesty is in great danger. But if integrity, fidelity, purity of character, hospitality, and love of everything that is noble and elevating are uppermost in his mind, and constitute the chief aim of his life, the person is scarcely tempted to be dishonest, much less guilty of it. But men differ in their ideas of honesty, and some are very honest about some things, but dishonest, or at least indifferent, about others, which phrenology alone can explain.

For instance, a person having large moral organs, but deficient acquisitiveness, would be very sensitive in regard to general honesty, such as relates to moral principle, intention, purpose, motives, and a sense of duty and obligation, but is liable to be careless and indifferent in regard to business transactions and the payment of bills. If benevolence was very large, such a person would probably give

away what belonged to another; and with large veneration, would feel a sense of guilt for the neglect of religious duty. If, on the other hand, acquisitiveness was large and the moral faculties only average, the individual may be very particular and prompt in the payment of bills and the discharge of all business obligations, as far as it would be in his power to do so, and would expect others to do the same with him — but, at the same time, dishonest in purpose, motives, and general principles of moral equity and justice, and feeling indifferent to Divine laws and religious ordinances. And so on, through man's mental nature, conscience manifesting itself as it is acted upon by other faculties and combinations.

Thousands of naturally honest young men, who occupy positions of trust and responsibility, become in time dishonest, because a strong desire for fashionable life, with a love for gambling, drink and fast women, have made greater demands than their salaries would meet, and so led them to rob their employers. I heard of a bank cashier whose wife was an actress, and wanted an expensive wardrobe. His salary was not sufficient to keep her dressed for the stage, so he began to steal from the funds of the bank till he finally became a defaulter to the extent of about eighty thousand dollars. Business men, therefore, in engaging help, instead of asking for references, should find out what their largest faculties are, and their associations in life, and thus learn their natural tendencies. Recommendations are not a guarantee of character; they only show what reputation a person bears, so far as he is known, while the hidden or concealed character may not have come to light, and will not until temptation or circumstances bring it out. Bad characters, with a little shrewdness, can manage to get good recommendations and give good references. I have had persons come to me with recommendations that were not worth the paper they were written on.

Persons who are constantly traveling or passing on the reputation or recommendations of others—who are continually referring to some acquaintance of note and prominence in society or business circles, are not the most trustworthy, as they generally lack strength and force of character, and sometimes morality. They should be kept at arm's length until you thoroughly know and understand them.

When you meet a young man who is constantly boasting or talking about his ancestry, the standing in society of his relatives,

and what they are worth, or what they have done, rest assured that he is building his character upon a sandy foundation. He is of no service to himself or the world.

When you meet a young lady who is constantly talking about and admiring the fashions, balls, parties, amusements and light literature, you may be sure she has rooms to rent in the upper story; will never make a good wife; will spend all the money she can lay her hands on, and will not be particular how it is obtained, so long as she has the use of it.

Beware of the individual, whether man or woman, who persistently, though gently, and sometimes slowly, aims to ingratiate himself or herself into your favor or confidence and good will. They seldom take advantage till they get a favorable opportunity, and then they bite like tigers. I mean such persons as make a business of forming intimate acquaintances for selfish and base purposes. And the reader must use his or her faculty of human nature to distinguish between genuine and spurious friendship, for these evil-doers generally accomplish their mean acts under the robe of friendship.

Assumed friendship can generally be detected by the way such persons act. Their little unguarded actions will generally reveal their true character and expose their motives and secret intentions.

A person who is sensitive to mental impressions can feel and perceive honesty and sincerity in others; and the insincerity of persons will be likewise impressed upon his mind. Men having large acquisitiveness are not the persons to trust with large sums of money, especially if secretiveness is large and the moral faculties only full. They should not be exposed to temptation unless closely watched. But a man having large conscientiousness and the organic quality, with only average acquisitiveness and secretiveness, may be trusted with any amount, without any restraint or watching; because, in the first place, they have very little love for money, and, secondly, they are far above dishonesty in that respect. Their tastes and aspirations are for something higher and nobler, and they seldom, if ever, seek public office or position where financial responsibility is involved. The men who seek fat public offices are generally just the men who ought not to get them. The very faculties and propensities that prompt them to seek such offices are the ones that render them unfit for such positions of trust.

A thief will always seek the place that gives him the most freedom and trust, so that he can better exercise his thievish propensities. Great thieves are generally very intelligent and smart men, because their animal propensities have brought the intellect into subjection, so that the individual uses all his intellectual powers in connection with acquisitiveness and secretiveness. Whereas, the selfish propensities ought to be in subjection to the intellect, and impart to it power and force. Intellectual thieves do not bother with little things; they think, plan and scheme, and use all their physical powers to accomplish some grand swindle or public plunder. Petty thieves are less intellectual; they are ignorant, but often receive more punishment than wholesale thieves, because they have not intellect enough to escape the law, and do not steal enough to pay intellectual lawyers to defend them.

The sneak thief, however, is a great annoyance to the public and individuals, because it is difficult to watch him or catch him. He steals like a cat — takes things behind your back and when you are least expecting such a thing. Still there is something in the manner and actions of a regular and promiscuous thief (that is, one who steals anywhere and everywhere he can find a chance) independent of his looks, that is sufficient to excite a person's suspicion and put him on his guard. As a rule, a thief is restless and uneasy in his movements, especially if he operates on the streets and in public places, because he fears detection and arrest, and never knows the moment an officer will lay his hands on him; hence he is in constant fear, and in spite of his effort to control himself so as to appear honest, his excited organ of cautiousness makes him nervous, watchful and uneasy in his movements.

All thieves are forward, bold and venturesome, prying into persons' affairs, and pushing themselves into places where they have no business. Like a young girl I met in a hotel only fourteen years old. As soon as I saw her in the parlor I concluded there was something wrong about her. After watching her a little while I told the proprietor I thought she was a little fast, and would steal if she got a chance. Before she left the house she stole something out of one of the boarders' rooms, and her actions proved her to be far from a modest girl. She got intimate with the chambermaid and went into the various rooms when the beds were being made up. In that way she had a chance to see what trinkets or jewelry was lying

around on the bureaus or in the drawers. And whenever you see or hear of any one going into your own or other persons' rooms in their absence, unless there is some particular reason for their doing so, such a person will bear watching. In a boarding house I once stopped at in Philadelphia, two men were having a warm discussion at the dinner table. One of them had been in the habit of going into his neighbor's room and helping himself to little things when he was absent, without saying anything about it. Nearly all thefts, robberies and burglaries are committed in a similar way. The thief or his accomplice first finds out where money or goods are located, makes a careful examination in a sly, quiet way of the house or store, and the doors or windows in it, then plans and waits for a favorable opportunity to commit the act. So, when you find a man or women quizzing you about your private affairs, or carefully noticing the arrangement of your house or store, look out and be on your guard. A beautiful woman once called at my office and wanted to know if I were not doing pretty well and making lots of money. I immediately divined a motive back of her question, and told her I managed to make enough to pay for my board. She left and never troubled me any more, but almost ruined a prominent lawyer and his son, not by direct stealing, but by getting them under her influence and power. There seems to be no end to the innumerable ways and means dishonest people resort to in order to get money without labor, and no matter whether they steal it outright or get it in an indirect manner, they are all thieves.

Never unnecessarily show your money in a promiscuous crowd, in a railway car, street car, on a steamboat, or in any public place, not even in private or in your own house before your servants, for though your servants or help may be honest, they are poor, and you thereby unintentionally tempt them, and if they are not honest the temptation is all the stronger, and if you do it in a public place and there happens to be a pickpocket, you may expect to lose your money unless you keep your hand on it. A young lady in Chicago went to the door in answer to the bell, and received from a boy a small bill for collection. While the boy waited in the hall, she went into the parlor and got her mother's pocket-book from off the mantel-piece, and in the presence of the boy took out enough money to pay the bill, and handed it to him, leaving twenty-five dollars in the book, then left it on the mantel-piece again, and hurried up

stairs. A little while afterwards her mother wanted her pocket-book, and on looking for it found it was gone. The boy saw the money, watched the young lady from the steps replace it, then slipped in and stole it after she left the rooms.

There are many persons, even in civilized society and countries, whose moral sense is so weak and the organic tone so low, that they look upon stealing more as a business than a crime, and to unnecessarily expose money or jewelry before them is not only a lack of common sense, but downright criminal carelessness and thoughtlessness. An event that will illustrate this point occurred at a picnic in one of the southern states. A vain mother had richly dressed her seven year old girl and decked her in jewels, among them being a costly diamond pin. She was left to roam about the picnic grounds as she pleased, and finally wandered off to a secluded place where she was out of sight of the company, when a low-bred negro saw her and the jewelry and robbed her, and then to hide his crime or identity, killed her. Meanwhile, the little girl was missed and searched for by her father. Suddenly he was horrified to see a muscular negro with the dead body of his dear child hurrying toward the river bank. A severe struggle ensued between the father and the murderer for the body of the child, till cries for help brought others to the rescue, when the negro was overpowered, and, according to southern style, hung to a tree. Now, while every rational person will admit the criminal should have been punished by law (not lynch law), the moral nevertheless stands out bold that, if the parents of that child had displayed more good sense and judgment and less vanity, the child would not have been robbed, much less killed. A picnic ground is hardly the place for the display of diamonds, especially when children are left to run around unprotected and in danger of meeting all sorts of characters.

Whenever you find one or more persons crowding against you in any public place or conveyance, be on your guard; that is the time thieves do their work, and the game they sometimes play to do it. As in the case of a gentleman who was traveling on the cars, and had taken considerable money with him to buy goods with. He very foolishly displayed his money while sitting in the car, and after arriving at his destination when he looked for his pocket-book it was gone; then he remembered that just before he left the car three or four men crowded against him so forcibly that he

gently rebuked them for it, but never suspected their motive till it was too late.

A man in whose brain the selfish and animal propensities are predominant, with the intellect next, and plenty of vital stamina, and the moral faculties well in subjection, is well qualified for a wholesale thief; he is hard to catch, and, if caught, still harder to punish; and how much better is a smart, intelligent lawyer, who knowingly defends a notorious thief, than the thief himself? Petty thieves generally come from the common and low class of society, but defaulters and wholesale thieves come from a more respectable and higher class of society.

The fact that so many criminals go unpunished, or nearly so, shows that conscientiousness in the officers of the law, and the community too, is weak, or else force, execution and courage are deficient, or perhaps both. Where firmness, conscientiousness, combativeness and destructiveness are large, criminals are apt to get their just deserts; but where benevolence and acquisitiveness are large, and conscientiousness only average or full, criminals are let off very easily.

Some are honest because they think it policy to be so; that is, they are not honest from principle or the love of it, but from selfishness, because it pays better; and, when it don't pay them to be honest, they pocket their conscience, and resort to policy, shrewdness, trickery and underhanded dealing—the outgrowth of secretiveness. Such persons, though apparently honest, are thieves at heart.

Honesty springs from that principle which is loyal to truth and righteousness, and has nothing to do with worldly policy. Honesty and policy are opposite terms. You can tell an honest person by his conversation and manner of doing business. An honest man or woman is frank, open-hearted, outspoken, free in manner and the expression of their thoughts and ideas, and in business will show up things, and represent them just as they are; will have one price and stick to it; do not equivocate and hesitate, and beat around the bush half an hour before they can say or do a thing; do not act in a mysterious manner, and make enigmas of themselves, nor become a Chinese puzzle to nearly every person they become acquainted with. Such persons are not, and can not be, honest in motive and purpose, if they are in their actions.

A dishonest person or one who acts from mere policy, is cunning, evasive, sly, double-faced, snaky, slow to speak and express himself, indefinite in statement and ideas, restrained in manner or action, draws a veil over his whole character, assumes much external politeness, and even smiles on you if he sees a chance to make anything. He seldom, if ever, laughs heartily, is afraid to speak or act without first thinking how he will do it, cannot look you steadily in the eye, and will endeavor to throw you off your guard by saying one thing and meaning another; will perhaps say a few things about himself, in order to draw out your secrets, but take good care to say nothing about himself which is of any importance; will gain as much confidence from others as he can, but retain his own; will expose confidence placed in him, if to his advantage to do so; or, if he has any dislike against those who have confided in him, will tattle behind their backs or in their absence.

Trust no such persons, even if they are friendly to you, for their hearts are as unreliable and changeable as the winds and waves. In business they always put the best side out, cover up defects, have a price to suit the buyer and not the value of the article, always make the sharpest bargain they can, pay as little and receive as much as possible for all kinds of merchandise, sell some articles low and make up on others; take advantage wherever they can, but never give any, unless as a bait; impose on persons in straitened circumstances; misuse and plunder those who are financially in their power, and like a cat watching a mouse, try to prey upon money, property, and perhaps a business that some other person has labored hard to build up; are vulture-like and eagle-like to grasp whatever comes within their reach, regardless of the rights and feelings of others.

The policy man will make goods out of poor material and by unskilled laborers, and still sell them for the best price he can get; will put in low contracts to secure a job, and then slight the work to make money out of it; will even jeopardize human life, erecting and constructing that which is unsafe, in order to make something out of it. Policy has nothing to fear, lose or sacrifice, but everything to gain in whatever way and under any circumstances most convenient.

Policy is so prevalent and honesty so rare that a genuine honest man is often mistrusted, suspected, and even arrested, because the

policy man judges everybody by himself. He has never looked through an honest telescope, and he really does not know how honesty looks, acts or manifests itself. Many a man often appears dishonest in a business point of view, because he lacks definite or distinct ideas of business or business principles. Business is foreign to his nature. Especially is this the case with artists, poets, literary men, and those adapted to the higher pursuits of life.

A rogue at heart may present an external appearance of honesty, while one who is honest at heart may, in some things, appear dishonest; and when one person accuses another of being dishonest without sufficient cause or evidence, he is generally the most dishonest himself.

Familiarity or intimate acquaintance with an honest person ripens into respect, but with a policy person it frequently creates contempt.

Policy creates fear, distrust and suspicion concerning one's neighbors—makes men almost afraid of their own brothers, and produces universal distrust; makes church members doubtful of each other's piety, and society and church organizations wickedly jealous of each other.

Another sign of honesty is, that when an individual has done wrong through temptation or any other cause, and has become convinced of it, he will repent and do better, or restore what has been wrongfully taken, if in his power to do so, or make just and ample restitution for any injury inflicted, whether of a private, social or public nature. He who has injured another's feelings, will seek reconciliation; he who has tarnished his neighbor's good name will aim to restore it to its former brightness; and he who has robbed the public treasury will try to pay it back.

It is not so much the actions that constitute the character as the motives that prompt the acts. Man would judge his fellow-men by their actions, but Divinity by their motives.

Acts and words are not always indicative of the hidden motive. If all men were honest in thought, word and deed, wealth in this world would be more equally distributed. As it is, there are too many human sharks ready to gobble up another man's hard-earned wealth or self-made business. They use every kind of force and stratagem to get from another what they have no claim upon for

the least remuneration possible, and then coolly inform their unsuspecting victim that the little they have given has been through kindness and friendship.

The consummation of all meanness is for the mighty in any sphere of life, financially, socially or intellectually, to oppress or take advantage of the weak because they have the power to do so; and for those who have risen in life to kick those who are falling. If all men had equal desires and ability to gain wealth and property, all would be equally rich, or at least in about equal circumstances; but this is not the case. All have not the desire, to say nothing about the difference in ability. Some prefer to fill their minds more than their pockets—to lay up mental, enduring treasures, and to become benefactors to their race, rather than spend all their time and energy for selfish purposes or lay up a fortune to ruin their children with. Better give them a sound constitution and good education, and let them make their own fortunes, and then they will know better how to spend them.

It does not require any great amount of intellect or education to make money. Intellect seeks higher and nobler pursuits than money-making. Very often men with little brains and less education will make money easily, while an intelligent man will almost starve; though an intelligent man is the best financier, and, with the animal propensities, can make the most money.

When a man gives his whole energy and talent to money-making, what is to hinder him from doing it, especially if he pockets his conscience and shaves everybody he can? Wealth is seldom obtained honestly. Somebody has lost and suffered; for what is one man's gain is generally another's loss. I do not say that it cannot be acquired, to a reasonable extent, honestly; but that is the exception, not the rule. When all men rise to an intellectual and moral level, we may look for an equal distribution of wealth, but not before.

No thoroughly honest man—one who gives value for all he receives, and pays every man according to service rendered, and never in any way takes advantage of individuals or the public, can ever amass millions upon millions in the few years allotted to human life.

The best thing poor people can do to maintain their rights is to educate themselves; and by education, I mean the culture of their whole nature—every organ and faculty they possess, whether phys-

ical, mental, social, moral or animal; and by animal, I do not mean perverted animalism, but those animal propensities which make men provide for the wants of the body, and give force and executiveness to their character—the very thing poor people do not use, unless it be in quarrelling and fighting.

Men whose chief desire is to be rich cannot, in the very nature of things, be honest, at least in purpose or motive. Therefore, when men devote their whole souls to money-making, they proclaim themselves thieves, because such persons always want more of this world's goods than is their proper share. They will never be satisfied. The more they get, the stronger the passion grows, and their thirst for wealth knows no bounds—to them no sound is so musical, no sight so charming, as that of money. So, when acquisitiveness becomes abnormal, conscientious scruples give way, and they are bound, if they can, to gain what they desire. But what right has one to a thousand times as much as another, unless he gives an equivalent for it? What right has he to devote his whole mind to one thing till he becomes insane on that point?—robbing his own soul and body of proper care and provision—robbing his Maker and society of their claims upon him? So, even if he gets his wealth honestly, he is dishonest in other respects.

Reader, would you like to look and feel and live like an old miser? Is there anything noble-looking, intelligent, refined or beautiful in the countenance of such a person? Just the reverse. They look like the last rose of summer, which has nearly dried up. They are the most dilapidated-looking specimens of humanity one wants to see, and their souls are in as bad a condition as their bodies. They enjoy little or nothing. Life and nature are dead, or fast asleep, and suffering humanity may die also, for all they care. Their sense of moral obligation and responsibility has been stupefied. Stinginess has coiled itself around their hearts like a serpent, and all noble desires and generous impulses have been crushed out. Men cannot look healthy, bright and amiable, except the faculties are purely and honestly exercised.

Honesty and dishonesty hang out their appropriate signs upon the countenance, and they are no more alike than darkness and daylight. Honesty gives a plain, open, noble, speaking expression. Every look and feature is one of frankness, and you can seem to read the very thoughts or minds of such persons from their coun-

tenance, especially during conversation. They always look you steadily and straightly in the eye, unless very bashful, and that is easily observed. The faces of dishonest persons are all riddles. The more you look at them and study them, the more you are puzzled. They throw a veil over their faces—do not like to be scrutinized closely, have a mean-looking expression, a concealed, reserved, sly way with them during conversation—look at you by glances, and not steadily, often have a watchful, restless appearance—lack that confiding, trustworthy, noble look so conspicuous in honest men.

Honest persons speak the truth, tell you just what they think and mean, and are free to communicate. Dishonest persons evade the truth, lie, misrepresent, are not candid, say one thing and mean another. If some one they do not like calls on them, they will say they are delighted and happy to see them, when, in their hearts, they wish they had stayed away; or else have their servants lie for them, by saying they are not at home.

Policy-honesty is a two-faced thing; it makes fair promises and pretensions in doing anything, but when the time comes, backs out or evades the matter. Like a man in Chicago who owned a house and lot, and had been using a vacant lot adjoining his, till one day the owner from the East was looking it up, and seeing the man at his gate, asked him whose lot it was. "Well," said he, "I do not know who the owner is, nor where he lives; I have been trying to find out for some time myself, as I have been using the ground and want to pay something for it, and would like to rent it." The stranger then informed him that he was the owner of it, but the man was not so ready or anxious to pay anything for it then. As long as the owner existed only in imagination, and remained in the East, he was willing to pay for privileges; but as soon as he came within paying distance, his show of honest ardor cooled down and vanished.

These may be considered by many, little and insignificant things; but, as I have said before, it is the little acts that reveal the character, and he who will commit a small sin, and consider it of no importance, will commit a greater one when the opportunity is favorable and the temptation strong enough. That man or woman who will cheat and tell lies in games of amusement, will do so in the higher game of life.

In fact, I fear many persons become conspicuously dishonest, and sometimes gamblers, by cheating in so-called innocent games,

just for fun, and to show how smart they can be by displaying their dishonest propensities. It is a regular school discipline, that fits young people for lives of dishonesty. They may not steal, rob or swindle persons out of money or property, but they will practice deception, in their every-day life, in some form or other, for there is no end to ways in which dishonesty may be practiced without rendering one amenable to the laws of man.

Honest people are honest in all they say and do, and show it in all their actions, though they may be more honest or particular about some things, which accord with their tastes, desires and education, than about others; and when they appear to be indifferent in reference to some subjects, it is not from any real intention to be so, but because they do not see and understand the importance, or have not a definite idea of the matter, and so fail to realize that they are dishonest.

The most dishonest people in the world will be honest in business transactions up to a certain point or period; that is, so far as they deem it essential to their own interests to be so. Policy teaches them that they must be honest in some things and up to a given time; otherwise there will be no chance for them to practice dishonesty, and reap a harvest.

A thief in public office may, through policy, be honest for a long time, till he gains the confidence and good will of the community, so that he can make a clean sweep when he does steal. An employe will discharge his duties honorably, and take an unusual interest in his employer's business, until he thinks he has done it long enough to give himself full play for plunder or to take advantage in some way, without awaking suspicion on the part of his employer. I once had a man acting for me as agent. I was thoroughly convinced in my mind that he had very little principle, and was a shrewd dead-beat. Still, I wished to prove positively whether my impressions were correct, and so gave him a fair chance to show himself, taking care he only went so far. It only required about three weeks for him to play his little, mean, dishonest game. So long as he thought he could make anything out of me, he acted about squarely; but when that time ceased, in his estimation, his true character revealed itself.

The moral to be learned from this statement is, trust people of doubtful honesty only as long as you have them in your power, or

it is policy for them to be honest. Your judgment, circumstances and facts, in connection with a close observation of their little acts and expressions in conversation, must determine when this day of honesty is over or drawing to a close.

Two men enter into partnership. One applies his mind to working up or carrying on the business; the other to studying how he can obtain the largest share of the profits, or bounce his partner. And yet the disloyal partner may make the greatest show of honesty, as far as dollars and cents are concerned, and in general business transactions, because it is his business policy to be remarkably square on business points, so that he can better take advantage of the other, who, perhaps, is, or has been, thoughtlessly careless in some things, especially when his mind has been engaged in the promotion of the business.

Honest persons are generally unsuspecting of the motives of others, because suspicion, relating to business matters, which sometimes arises from dishonesty, is foreign to their natures. Not practicing mean tricks themselves, they do not think of it, or look for it in others, and on this account they are easily imposed upon, and are the class from which dishonest men seek to make gain.

Honest people are therefore liable to be imposed upon, and, as some writer has said: "I could hardly feel much confidence in a man who had never been imposed upon," because the individual who is never imposed upon must be a sharp, wary, suspicious person.

Dishonest persons are always suspicious of others, because they need watching themselves, and are therefore subjects of suspicion. Be cautious, then, of the man or woman who is always suspicious of and watching others.

As a rule, impostors and humbugs are more likely to impose upon some person who is not friendly, or who they know suspects them, than they are upon those who use them well and have confidence in them.

Individuals who conceal the truth and their motives in business transactions, will cry down and depreciate the value of goods, or a business, in order to buy at the lowest figure. They say it is naught until they have captured the prize, and then they sing another tune.

All kinds of meanness is a species of dishonesty. How some persons show the littleness of their souls by their contemptible,

selfish acts! And if there is one respect more than another in which religious people do not allow Christianity to mold and renew their characters, it is in their individual peculiarities, arising from their selfish sentiments and animal propensities. It makes one appear small and unlovable in the eyes of mankind.

The selfishness of some people beggars all description. There are no words in the vocabulary of the English language to explain or describe the ungrateful, inhuman, uncivilized, uncharitable, disrespectful, sarcastic, humiliating, snubbing, tricky, and even treacherous way some people have of treating each other, and all for the slightest offense. Touch their dignity, their sensitiveness, their peculiar notions and feelings, and they turn around and treat you as though you were a mere brute, unworthy of human consideration or notice. Persons that are properly educated, intelligent, and of good, honest disposition of heart and mind do not act so. It is a freak of nature. Persons who have more of the animal than the angelic, or even human nature about them, and who commit such disgusting actions, which are beneath the dignity of the true man or woman, are really to be pitied. They show in their very faces that they are oddities. But there are some who delight in meanness and all kinds of tricks of a business, social and moral nature, that sour the disposition of those they are practiced upon. It seems second nature to such individuals, and nearly every act and word they express carries poison to the soul or a dagger to the heart. They are spiritual murderers. We hang the individual who takes the physical life of another, and yet, in many instances, the murder has been committed through this kind of treatment. Aggravation beyond endurance has been the cause which actually tempted the criminal, perhaps for years, to commit the act, till his feelings got the better of his judgment.

On the other hand, persons often murder through meanness; they are annoyed because they cannot do just as they please, and so have revenge to get even. The continual teasing and tormenting of children cultivates a quarrelsome, hateful, revengeful and murderous disposition.

Perhaps no part of man's nature is made to suffer more, through this kind of dishonesty, than the social—such as love, friendship and parental love. Many a man has been driven to a drunkard's grave through the tantalizing and unprincipled actions of the co-

quette; and many a woman has been brought to shame and ruin through the deceitful talk and artful propositions of some scoundrel. Many children have turned out dishonest to their parents, and many a friend has been injured, or perhaps ruined, by the one he has befriended — all through dishonesty of purpose, motive and actions.

When a jury is empaneled to try a criminal, dishonesty shows itself in the selection of the men, particularly as far as the defense is concerned. They reject all intelligent and honest men, and select those who are incapable of forming a logical conclusion, but are mere dupes, to be molded to suit the requirements of the case.

I remember a farmer calling at my office one day, and stating that he had been called on a jury to try a notorious counterfeiter, but that the lawyer for the defense had rejected him, and he did not know for what reason. He was a man having a fine, moral, intelligent and honest-looking face; and I at once informed him that he was too intelligent to be on the jury for that case, though he was really just the man who should have been there.

How much justice can we have in our courts, when the jury are selected from a class of know-nothings, and with utter disregard of truth and honesty?

Dishonesty disregards all moral obligations, lives reckless of the requirements of law and order, and is unconcerned regarding the rights or interests of others.

I remember, a long time ago, of driving past a field of wheat, and, seeing a cow in it, I called to the neighbors living by the side of it (for it extended to the roadside), and informed them of the fact. The reply I got was, "Oh, that is not our wheat; it belongs to Mr. H——." It was quite evident to me that they had studied selfishness more than moral philosophy, or even neighborly generosity. They certainly did not believe in being their brother's keeper.

Dishonesty quibbles in dealing or buying, tries hard to beat down and make a hard bargain, or get something thrown in extra — raises all kinds of objections and finds fault without just occasion.

The besetting sins of persons cause them to commit dishonest acts when they would otherwise be honest. Men having a strong passion for drink, gambling, women, fast horses, and wild speculations will require considerable money to spend or invest, and if their salaries or incomes are not large enough to meet their demands,

they resort to unfair means of getting it. Men do, under the influence of passion, what nothing could tempt them to do when they are not thus influenced.

For a man or woman to conquer and control a strong passion, requires a great amount of principle and indomitable perseverance. The organs of firmness, conscientiousness, approbateness and the organic quality must be large.

Let me impress upon the reader that honesty runs through man's entire nature—is not confined to business transactions, but extends to every act, thought and motive that transpires in one's life. And a truly honest man or woman is the noblest type of human nature; because, as I have said before, to be honest one must have a large share of the organic quality to lift him above his animal nature and surrounding temptations.

Honesty never misconstrues another person's motives; never misrepresents statements; will relate things or facts as it hears them without knowingly or intentionally changing them; but dishonesty will add a little to, or take a little from, a story, so as to make the thing appear in a different light.

Honesty will always advertise its business in a plain, straightforward manner. But dishonesty resorts to many little tricks—employs humbugs, sails under false colors, makes liberal offers, so as to draw people in, and then takes advantage in some way to make up for their liberal offers; will sometimes misrepresent their nationality, attach some foreign or high-toned name to an article of merchandise or art, and call it a new thing or style, when it is only a modification of something out of date.

FLATTERY, CONCEIT AND VANITY.

What it is—What it has done—Original Sin, in what did it consist?—The Evil and Power of Flattery—Its Poisonous Effect—The Fundamental Principle of Sin—Why Flattery is so frequently used, and by whom—Two kinds of Flattery—How Children are Spoiled—Its Prevalence in the Church—How Pastors and People are Injured by it—Man-worship—How Women Tempt their Pastor—Presentations, and what they mean—Self-praise—Our Friends sometimes our worst Enemies—Criticism more to be Desired than Flattery—How Flattery affects Females—Other Forms of Flattery—Persons who are always Smiling—How some Women are ruined by Flattery—The Class of Men who make use of it—The Manner in which Public Persons are Flattered—The Woman with a Hundred Dresses—Vanity of Servant Girls—The Theater, its Influence upon the Mind for Good or Evil—Powdering, Painting and Padding of the Human Form—Artistic Taste and Ability—A Philadelphia Woman who wanted a Pretty Picture—What Persons mean when they speak Disparagingly of themselves—Why People use Flattery—Self-flattery—The Bible on Flattery—The Various Manifestations of Approbativeness—Results of the Mortification of this Organ—The Woman who tried to Shoot her Son-in-Law—How a Young Lady Avenged herself of an Insult—Cause of Retaliation, and Incidents Illustrating it—The Meanest kind of Meanness—What a Woman is—Her Weakest and Strongest Points of Character—Why there is need of greater Perfection in Female Character—The late Prince Imperial of France—The late General Custer—Doctors and Vivisection—Manceuvres of Young Ladies to Attract Attention—Origin of Kings and Queens—Vanity in School Commencements—Sunday-school Concerts—Why a Vain Girl hated Religion—The Proud, Haughty Behavior of a Young Woman in a Street-car—The Plain Old Woman—Conceit—Betting—Misunderstandings and Misrepresentations—Touchy People—How Friendship is Turned to Enmity—How Conceited People Talk and Act—A Conceited Doctor—A Dog and Elephant—Conceit in Relation to Religion—Two Convicts—Ingersoll—Long Trails—Quaker Ladies—Exaggeration—Lying—Historical Lies—Deception—The Woman who saw a Glass Stove—Whispering and Laughing in Public Gatherings—The Tell-tale Disposition—Troublesome Kisses—The Love of Power and Authority—Jealousy in the Army—In Government Positions—In Associations and Boards—Funeral Vanity.

FLATTERY is the most ensnaring art and powerful influence that Satan can bring to bear upon the human mind. It is the greatest soul-seducer in the Devil's catalogue of temptations, because it steals upon the affections in the most subtle manner, and entwines itself around the heart, secreting its deadly poison before the conscious nature of the soul is aware of its presence. It is so palatable

that human nature will drink it in like water. Through it man lost his first estate, and plunged the entire race into the vortex of sin.

In what did the original sin consist, but, first, the flattering of Eve into the idea that she should be as a God, knowing good and evil; and, second, exciting her animal propensities? That is, the Devil first aroused her vanity, or the selfish, sentimental part of her nature, (so sensitive in, and characteristic of, women in all ages, for as Lavater has justly said, "Pride and vanity are in the natural character of all women,") and through that awakened desire in her physical nature. A similar form of temptation was brought to bear upon Christ. Satan first tempted his sentimental nature, and, failing in that, descended to his animal nature, and was here likewise unsuccessful, and so left Christ master of the situation, and the Redeemer and Savior of mankind.

Now, if Satan had not considered flattery the most powerful kind of temptation, he would not have used it to accomplish the ruin of man, and especially to attempt the ruin of the Savior.

The original sin, then, consisted in gratifying abnormal or improper desires. Mentally, the faculty of approbateness was tempted, and physically the propensities which give rise to appetite and desire. Whether desire arose from amateness or the appetite of the stomach, I shall not discuss in this chapter.

The evil and power of flattery lie in its hidden and unperceived nature, and in the manner it is presented and impressed upon the mind. No sin is more agreeable and pleasing, and none so gentle, fascinating and insinuating in its introduction to the soul. It is, like miasma in the air, unseen, and we are ignorant of its presence till we feel its effects, and hence it is the more dangerous. That which we can see, either mentally or physically, may possibly be avoided, but that which is silent and concealed from our view is like a pit or precipice in the traveler's pathway by night, into or over which he will most certainly fall. There is no kind of sin poor human nature is so unable to resist, and to which it so easily succumbs, as flattery. It can bear all manner of abuse and evil treatment, but praise it cannot endure. Under its softening influence, it weakens and melts away like butter and ice on a hot day.

Nothing will spoil men, women or children quicker than tion; and there is nothing in the world people seek and more liberally.

What poison in the air is to the body, flattery is to the soul.

If an individual was about to take poison, and two kinds were presented for his use—one sweet, the other bitter—he would naturally take the sweet. Flattery is the sweetest poison the soul can take, and because of its sweetness, people forget it is a poison; but poison taken with honey is just as destructive to life as though it was taken with sour grapes.

How strange that people, young and old, do not wake up to the soul-corrupting influence of flattery! Alas! there are plenty of Edens in the world at the present day. Thousands of persons will sell the birthright of their souls for a mess of flattery. The fundamental principle of sin is two-fold—external and internal. External sin is flattery; internal sin is selfishness. Satan awakened the selfishness of our first parents by flattering them. Thus there was an external force acting upon an internal. And this is precisely the plan adopted by men from the beginning till the present time. Whenever one individual wishes a favor from another, or endeavors to get some desire satisfied, and it is necessary to tempt them in some manner, they generally appeal to their selfish propensities through some sort of flattery. Thus flattery is the connecting link or means by which the selfishness of one person acts upon the selfishness of another.

There are two kinds of flattery—direct and indirect. That which is direct may be observed; but indirect flattery is concealed, obscure, beyond the sight of ordinary perception. The majority of people look upon flattery as an innocent thing, because they fail to see the evil that lies behind it; and the most moral and religious classes of society are the very ones who practice it to the greatest extent. It is really their besetting sin, though they appear to be ignorant of the fact. Let a noted sinner, such as a drunkard or criminal, be converted and join the church, and if he has the organ of approbateness large he will take great delight forever afterward in telling the congregation, whenever he has an opportunity, what a wicked man he used to be, and refer to some of his special sins as a contrast to what he now is. He does it as he says to show the power, goodness and grace of God; but, in reality, he is calling attention to himself more than to the Lord. And that seems to be the tendency with one religious class of people now-a-days, to please themselves more than the Lord, for they make their worship

a sort of religious entertainment. So in Bible-classes and class-meetings, it is a common thing to find the leader flattering two or three favorites by constantly alluding to them, or personally addressing them, and they always have a selfish motive lurking in their hearts for so doing. They practice it so much that it becomes second nature to them, and their familiarity with it blinds their judgment to its injurious effects. The disposition to receive flattery is generally stronger than the inclination to give it; hence many persons will flatter others for the purpose of being flattered themselves in return.

How frequently we meet individuals who seem to feed and live on flattery, and they regard those who do not constantly praise them as being unfriendly. They are miserable if they are not the pets and favored ones of the family circle, church, society, clique, political party, profession, or any class or sphere to which they belong. It is too often the case that, in religious meetings, a few of the leading or more active members are in the habit of doing most of the talking by having their say every night. A. will make pleasing comments on the thoughts suggested by B.; then, when B. rises to speak, he will return the compliment to A.; and so they make a business of tickling or exciting each other's vanity, and when the meeting is over, congratulate each other on having such a splendid prayer-meeting, when, in reality, it has been a mutual admiration and praise meeting. I has been in the first person, then Brother — in the second person, while the Lord and some poor strangers in the back seat have been in the third person, by way of consideration. But let it be known that a stranger is wealthy, or holds some prominent position, and it is astonishing how many are anxious to shake hands with him, how glad they are to see and welcome him, and how much they are interested in his welfare and his family and his wife, if he has one, and if he has not, there are plenty of virgins, more foolish than wise, to relieve him of single-blessedness. In fact, these accommodating creatures have been waiting a long time, and have been constantly on the look-out, and when a new-comer arrives all the virgins in the church are in a flutter, on the tip-toe of expectation; and the lucky one feels something like her mother Eve when she received her first-born. I consider flattery one of the worst evils in church society.

Ministers praise the people for their liberality, so as to get twice

as much out of them and retain their good-will, and the people praise and laud their pastor to the very heavens, till they make him a spoiled child, puffed up with vanity and self-importance. And the result of it all is that both pastor and people become cold and indifferent toward those members who are not given to the same kind of blarney. In order to become popular in a fashionable or prominent city church, it is not so necessary to be pious as to talk sweetly and give liberally. Nothing will make a member unpopular quicker than to be an independent thinker, and utter a few words of criticism and condemnation against any folly or evil existing in the church. He may pitch into sinners and outside corporations to his heart's content, but he must be a deaf mute in the saintly vineyard to which he belongs.

Now one would think a people professing to be the followers of him who loved holiness would be anxious to know and remedy any besetting sin they may have. But their desire for flattery says, "No, we will not be rebuked or chastised;" and so, like the ostrich, they put their heads under their wings, imagining they are safe, while the enemy steals upon them.

There are plenty of pastors and churches who have gone down by being blind to their own faults, and seeking to cover up, conceal and inwardly cherish their own weaknesses—saying to themselves and the world, "We are a great people," when the seeds of moral corruption were fast springing up and choking their Christian vitality.

It is a sad thing when one or more individuals are so conceited that they cannot see their own imperfections. But it is a sadder thing when they object to another person bringing to light and exposing to their view that which is of the greatest benefit for them to know. To be accidentally blind calls for pity; but to be wilfully blind is deserving of scorn and condemnation. Many of the errors in the teachings of the church are due to the exaggeration of Scriptural truth and doctrine through an excess of the organ of approbateness, which gives rise to the spirit of flattery and conceit, and makes Christians boast, magnify and add more to the meaning of a passage than the original text implies.

There is so much man-worship existing in churches that it is scarcely to be wondered at that some ministers lose their prestige, and occasionally do things inconsistent with their calling. The only wonder is that so many of them bear the intoxicating influence

of flattery so well as they do, without showing any signs of mental derangement. It is not uncommon, in a prayer-meeting, to hear nearly every one who speaks allude, in a complimentary way, to what the pastor has said or done. In fact, they seem to put him in the place of Christ about as much as the Roman Catholics do the Virgin Mary. Thus every minister becomes a sort of Pope or priest among his people, and the members are expected to conform to his ideas or desires, and some of these exalted lords will even go so far as to think for their obedient dupes. This just suits a large class of members, because they are actually too lazy to think for themselves, and will readily pin their faith to any man who will think for them.

Every true minister of the Gospel should receive due reverence and respect; but there is a point beyond which reverence becomes idolatry, and many women, in their admiration and devotion, seem to forget that a minister is human, and they frequently become so demonstrative in their zeal and affection that it is enough to stagger the rectitude and tempt the animal propensities of any man, no matter how rich in piety or honest in motive he may be. A minister in conversation with a friend on one occasion, stated that some of the young female converts would come to him, during their religious excitement, and sit on his knee, and throw their arms around him, and hug him like a father. But I fear there are very few ministers who could bear that sort of thing like a father. The cause of such outbursts of feeling arises from persons allowing their emotional and love natures to get excited as well as their religious faculties; hence their feelings get the better of their judgment. The reader must not infer, however, that such demonstrations of feeling, on the part of young lady converts, were mere amative feeling. It was rather the outburst of religious fervor toward one whom they highly revered as a religious teacher and adviser, but not as a man. Still, such actions are rash, and calculated to excite amateness in one or both parties. There is some excuse, however, for young persons who act thus; but for the married women, and those much advanced in life, to practice their fascinating, beguiling, smooth-talking and flattering arts on their unsuspecting pastor is to love their neighbor a little more than their Bible requests them to do, and is sometimes the beginning of domestic troubles in one or more families of the flock.

What is this presentation business, so extensively indulged in all over Christendom, but another form of flattery? Frequently these presents are bought by subscriptions from the leading members, or those who most admire or are most intimate with the pastor. Consequently these parties expect and receive more visits and sunny smiles than the other members who did not contribute, because they were either not able or were not asked to do so. It is evident, then, that there is much selfishness mixed up with the motive that prompts a large number of presentations. There are plenty of persons connected with churches who give largely, either to be praised and considered liberal and become the leading spirit in the church, or else through business policy, just in the same way as many men are honest -- not because they love equity and uprightness, but because they think it pays to be honest, or apparently so, in business transactions. Paul says, "Though I give my body to be burned, and have not charity, it profiteth me nothing;" -- clearly indicating that one may be liberal in bestowing gifts for religious purposes without any love for the object to which he gives; and, as a rule, men expect an equivalent of some kind for what they give. He who makes a present to another expects in return the good-will, esteem or affection of the receiver; and he who gives to any benevolent religious object expects its value in popularity or business.

The spirit of self-praise, in some churches, is very strong. The sums of money they have given to religious enterprises during the year is compared with that of others, and they delight in and boast of raising the largest contributions. If they are raising money for a special purpose, say the enlarging or building of a new edifice, there is sometimes a roll of honor made on which are written, to be preserved, the names of the givers, and how much they gave; that, of course, excites ambition and vanity, and as a result parents not only put down their own names and subscriptions, but those of their children also, and they will even go so far as to put down the names of their dead children and attach a subscription opposite. Such performances are really the outgrowth of a morbid state of the moral and selfish sentiments, and the only good if it can be called good that results from it, is the raising of a few extra dollars. The great work they are doing seems to be upon the lips of every active member, and they glory in spreading the fame of the church,

forgetting the injunction of the Scriptures, "Let not your right hand know what your left hand doeth," or "Let the lips of another praise thee." It appears to me that people should give or be influenced to give to religious objects through a feeling of love and principle, and that the roll of honor business is a base, unchristian and demoralizing method of raising money.

There is a species of flattery peculiar to the church, and another peculiar to the world. The latter kind is sought and given by all classes, from Bridget in the kitchen, to the head of the nation. There is probably nothing else so sweet and inspiring to the former as a little flattery. Colored persons are likewise very sensitive to praise. They appreciate it next to a good, hearty meal.

Many are the individuals whose eyes will brighten up and sparkle like diamonds when flattering comments fall upon their ears; whereas severe criticism and censure call forth the expression of indignation and hate.

It frequently happens that our friends are, in some respects, our worst enemies, because, being somewhat blind to our faults, they fail to point them out, or else will not do it for fear of injuring our feelings. Then the kind treatment and words of praise from friends cause us to over-estimate ourselves, and thereby prevent us from perceiving and remedying our weaknesses, imperfections and offensive faults; whereas our enemies are not slow in pointing them out. They hold us up, as it were, in a mirror, so that we can see ourselves as others see us.

Thus flattery deceives and holds us back, while criticism presents the plain, naked truth, gives us a better and more correct notion of ourselves, brings out the latent energy within us, and prepares us for a greater and more useful sphere of labor. I have known persons, in literary or mutual improvement societies, to crave flattery, while positively refusing to be criticised. With such individuals, knowledge will be very limited. They will never make any progress beyond a certain point. They prefer to say or read something funny, that will excite the faculty of mirthfulness in others, and then take their seat amid the clapping of hands; but are too narrow-minded and conceited to allow any one to point out their mistakes or show them wherein they might have been more successful.

There is no better schooling for a person than severe and correct criticism (I do not mean sarcastic criticism, though that is better than none), however unpleasant and lacerating it may be to the feelings. And those persons who are the most sensitive to it, are the very ones who most need it, because, being so sensitive and opposed to criticism, they are more susceptible to the injurious influence of flattery. I suppose one reason why the evils of flattery are not more generally recognized is because it is instilled into the mind in the innocent days of childhood, and hence forms a part of one's education. When visiting a school in Brooklyn, N. Y., I was invited by the courteous president into one of the class-rooms to witness and hear an improved or new method of teaching French to children. The parents and friends of the little folks were there also, and the lesson was somewhat in the form of an examination to show the parents what the children had learned in a certain time. Most of the children were dressed plain, but one in particular sat in the front seat dressed up like a doll. They had been taught chiefly the names of certain things that they had on them about them or in the room, and so when the name of a certain thing was given they would go and point it out. When the little dressy girl's turn came she was given the word doll in French, and immediately stepped over to the table and picked up her doll, almost as large as herself, said two or three words in French and laid it down. As soon as she was through, two large bouquets were presented to her, sent in, I suppose, by her friends, because the other children who were plainer in dress but smarter in intellect received nothing. There was a pause and a moment of sensation as the doll girl received her beautiful flowers and took her seat. I watched the countenances of the other children and felt pained and provoked myself, as I saw the sad, disappointed, and even mortified expression steal over the faces of a number of the others, and thought to myself that is one way of educating children to be vain and to crave for finery rather than knowledge. We see it again in the family home. Little Miss Precocious is the pet of the family, and is soon taught to believe that she is a being of some importance and worthy of special notice; hence vanity sits enthroned, governs her whole conduct, and she is a spoiled child before she is fifteen years of age. She is quick to learn vocal and instrumental music, and receives many compliments for her ability and rapid improvement. Her

mamma makes her the subject of conversation with every acquaintance who calls, and some who hear her play or sing are so generous with their compliments that the child begins to think she is but a little lower than the angels in Heaven she has been singing about. Let us, in imagination, visit another family. Here is another little miss, who is remarkable for her beauty and graceful manners. Her parents are fond of her; she is not long in observing this, and soon becomes affected in the same manner. She has many admirers, who are profuse in their expressions of esteem. She is the recipient of many favors and much attention, which others less handsome are not fortunate enough to receive—though they may be thankful they do not. The vanity of her parents knows no bounds. She is indulged to excess, allowed to have her own way, and educated or trained for a fashionable life. She has one object in view that towers above all others. It occupies her thoughts even more than the marriage altar. She must be a star of the first magnitude at every ball or party—the belle of the city and the diamond queen of society. Such a woman appreciates and measures men according to their wealth and the amount of flattery they have to bestow. Those whose lips do not extol her charms she does not like, and those who cannot pay extravagant bills she has no use for. She is a mere butterfly, who can only live in the warm, congenial sun of prosperity and pleasure. She is a sort of sunflower, who turns her head in whatever direction the attraction of fashion may be. She is like unto some of our garden flowers, beautiful to look upon, but having no fragrance; and like some of our birds of beautiful plumage which are poor singers. When she passes from society, her name is forgotten, and the glory of her youth has faded forever. She was simply a thing of physical beauty—only that and nothing more. She might have been beautiful in mind as well as form; but she yielded to the corrupting influence of flattery, and that ruined her. Flattery in her own heart, flattery from friends, and the flattery of false appearances, all entwined around her soul, and crushed out the very essence of a noble life. And what is true, in this respect, of a woman is likewise true of a man.

But suppose misfortune to overtake one of these fair, vain creatures called women; or if, perchance, she is married, and her husband's income is not large enough to support her reckless style of living; what will, or does, such a woman do? One of two things—

either steal, or prostitute her person. I know these are two strong words to use; but, as I do not believe in flattery, I propose to call things by their right names. The first thing she will do will be to tax her feminine ingenuity, which is a peculiar gift of women, to see if she cannot devise some way or means of obtaining more money, which she can generally do if her husband occupies a place of trust and influence in society. She may not (in fact, does not) steal in a direct manner herself, but she will be the instigator of a plan or scheme by which her husband, or some other person, would steal for her, either directly or indirectly. But if she fails to raise money in some such manner, rest assured she will resort to prostitution, either public or private; for such a woman would never be satisfied to walk in the humbler circles of society, casting aside her rich dresses and costly jewelry.

I do not assert that personal compliments or praise will bring a woman to this condition, but there are other forms of flattery, which exert a very strong influence on the human mind: those which arise from external appearances, and present alluring temptations because of their splendor and glittering, dazzling, fascinating power to the eye of the observer. I class these things under the head of flattery because they are so deceiving and intoxicating to both men and women and produce the same effect on the mind that personal flattery does. Therefore, considering flattery as a name for all deceptive, artful, enchanting and pleasing influences that act upon the mind, it is the most powerful seducer the human soul has to encounter and battle with, and we need not wonder that so many persons become its victims instead of victors.

The most contemptible kind of flattery is that which is given just for the sake of being polite and agreeable, or commending in words of praise when not sincere in so doing—praising another for policy's sake, in order to gain some advantage or favor. To render praise which we do not mean is simply a polite way of lying on our part, and a positive injury to the party we have deceived; and yet this is a common practice with persons who consider themselves good people. Miss A. has some acquaintances who call on her occasionally. She dislikes their company, and would rather have them stay away; nevertheless she meets them in a pleasant, friendly manner at the door, tells them she is delighted to see them, that they are almost strangers—it is so long since they have called.

She entertains them, and makes herself as agreeable as possible. When they are about leaving, she asks them why they are in such a hurry—why not stay a little longer; and if they insist on going, she invites them to call again whenever convenient, and even kisses them good-bye. But she has scarcely closed the door on them before she changes her tune, and in a half-passionate mood, declares she would rather have their room than their company, or words to that effect.

Those persons who are always so smiling and agreeable in their intercourse are the quickest to turn sour whenever they are displeased. This winning and pleasing manner is very often assumed—put on for the occasion. In other words, it does not come from the heart. Some business men will smile at their help one minute, and shortly afterward turn around and discharge them for a trifling offense. There are plenty of women who cannot endure a stern or sedate look; it seems to freeze them. They prefer the society of one who has winning ways and happy smiles. But there is often a better heart behind a sober, penetrating eye than there is in the one whose face is lit up with sunny smiles; for he who draws and melts with a smile, can likewise repel and freeze with a frown. The flattery of smiles too often gains on people to their own disadvantage. They place us in a negative condition to others, so that we are the more easily acted upon; whereas a stern countenance leaves us in a positive relation.

With evil-disposed, unprincipled men, flattery serves as a wedge by which they ingratiate, press or force themselves into the goodwill and affection of women, and, like Satan, when he gains a slight entrance into the human heart, work their way farther and farther into the confidence of their victims until they accomplish their ruin. Many a bright and fair damsel, who had been the pride and joy of her parents, has been brought to grief by the cunning flattery of her seducer. And the parents who despise and sometimes turn their backs upon the daughter who has fallen from virtue, are the very ones who have most encouraged the ensnaring sin. They see the effect but not the cause. No man of sense, who has any true regard for a woman, will deliberately flatter her. Flattery is the Devil's weapon, and he who uses it has a devilish purpose in so doing. But women who have a cultivated intellect cannot be flattered in a direct manner; hence, shrewd men resort to what I term *indirect flattery*.

If a man wishes to gain the confidence and friendship of a married woman who has a child she indulges, he will flatter it, and be very kind to it, thus winning the heart of the mother through her child. If he can find the slightest matrimonial discord, he will strongly sympathize with her, and try to convince her that she is too good and worthy a woman for such a man as her husband. If she be a single lady, he will praise her very highly to some of her friends, who will be sure to go and tell her all he says—though I do not say every man who praises a young lady in the presence of her friends or herself has any immoral motive. Such may be the case, or he may simply wish to gain her esteem, or become a special favorite. Nevertheless, every woman ought to be on her guard, let flattery come from whomsoever or whatever source it may. She should likewise use her judgment to distinguish between flattery and just and friendly commendation and praise. Of the two extremes, one had better not receive enough than too much praise.

Public persons are frequently flattered through the press, especially actors and actresses; and frequently private individuals are flattered through the newspapers on account of their appearance at some fashionable ball or party; and yet, I have sometimes thought, the dresses and jewelry of such persons are praised more than the originals; indicating that the fashionable world is more interested in dresses and diamonds than in the persons who wear them. In fact, the individuals themselves are more anxious and better satisfied to see a printed description of their elegant and costly adornments, than they would be to see a description of the qualities and jewels that adorn their minds.

Nowhere is the vanity of women more apparent than in dress and the efforts and sacrifices they will make to dress, see and be seen. I examined a lady's head at Richfield Springs, N. Y., one summer, and told her she had too much love of praise and flattery, and was too sensitive in her feelings. The following summer I met her husband in the White Mountains, who introduced himself to me, and after getting a chart of his own head, told me that his wife would take twenty dresses to a summer resort with her, and change her dress three or four times a day if she thought she could attract attention by so doing; that she was making her hundredth dress and still was not satisfied, and thought he did not care for her nor use her right. Poor woman! It is a wonder she did not apply for

a divorce on the ground of cruelty and neglect! It seems to be the ambition of some fashionable women to have as many changes of dress and toilet as they can. I read a statement in a newspaper from a Saratoga correspondent, that a certain lady who was stopping at one of the hotels there, had not repeated a toilet once in three weeks, and arrayed herself in two or three different dresses daily. As to how true it is, I do not know; but judge from my own observations that there is more truth than poetry in it.

Nor is the feeling of vanity and passion for dress confined to the aristocracy, or any particular class of women; it runs through the whole sex, especially in civilized countries, and the United States in particular. Servant girls are almost as bad as those they work for and wait on, and some of them worse. The keeper of a boarding house in Salem, Mass., told me her former cook had a dress that cost over one hundred dollars, and that she paid fifteen dollars to have a chemise made; that one of her girls in the kitchen had a dress which cost nearly one hundred dollars. She had a pretty face, and I suppose she thought she might as well have a dress to correspond. Who knows now-a-days when passing a well-dressed woman on the street, or seeing her in some public gathering, whether she is a mistress or a servant, a society belle or a kitchen belle; that is, if you judge her simply by her dress. Cooks and dining-room girls will save their wages for months in order to have a fine dress and feathers in their hats, all to attract attention and catch a beau, a husband, or a flirt. How truly has some person said: "It is the eyes of others that ruin us, not our own."

There is another form of flattery which may come under this head. I refer to that which makes men and women so fond of the theater, and of any richly-furnished, tasty, elegant place of amusement or recreation. I am not discussing here whether theater-going is right or wrong; but one thing is evident: the world furnishes us more objects of beauty and pleasure than the church does. As the human mind craves for these two things, people will go where they are to be seen. Of course, it is not the mission of the church, as a church, or religion, to furnish objects of beauty or amusement, but to save souls; but it is the duty of society, whether in the church or out of it, to provide some kind of moral amusement to meet a demand in man's mental and physical organization, which is just as necessary to be fed as his stomach.

But to return to the subject. There is a kind of flattery belonging to the theater which seems to entrance the mind, and which is so powerful in its effect upon some that it creates an insatiable desire for theater-going, and unfits them for the stern realities of life. Life to them is a sort of dream or delirium. They see nothing in a practical light, or in its true nature; hence their idea of people and things are fictitious. This is simply because what they have seen has been fictitious, or a reality flattered; and they have not looked beyond the external veil to see the reality behind. They are affected only by that which pleases the fancy or excites the imagination. Did they but perceive and think a little, they could read the lesson which every play is intended to convey.

Thousands of persons become stage-struck because they are sensitive to flattery, or anything of a superficial nature; but they have little idea how much hard work and close application there is attending a theatrical life. But there are a great many people who go to a theater just to be amused. Unable to entertain themselves, they are willing to pay others to do it for them. They belong to that giddy, harmless class of the community, who never think intently on any subject—never exercise or try to develop their mental powers; and, so far as intelligence is concerned, are little better than the brute creation. They only gratify their animal or selfish propensities. And this is one reason why theaters do not rise higher in the character of the plays presented. The majority of regular theater attendants are of the class I have just described; hence the managers pander to their taste, and put on the stage the plays that suit the people.

What means all this powdering, painting, stuffing and padding business, so extensively practiced in the cities of the United States, but a desire to flatter and present a better appearance than nature has bestowed, though it generally detracts from, instead of improving, the personal beauty. There are women who would feel insulted to be considered anything but perfect ladies—religious ones at that—who powder so excessively, on extra occasions, as to make themselves look more like the daubed actresses of a low variety-stage than pure-minded, respectable women. If they have a picture taken, the artist must make it look fifty per cent. better than the original, or else they are dissatisfied; and he is sure to lose their patronage, and his reputation as an artist, so far as they are con-

cerned. Let a painter execute a portrait in oil or water colors, and put a healthy color in the face; they will probably object to it. They would rather have a sort of deathly-pale complexion, similar to what they get by powdering, which imparts the most sickly appearance to the face one can imagine. But, then, they know more about how a picture ought to be than the artist, and so he must succumb to their whims or lose his money and his practice. And yet these knowing individuals could not tell the names of the three primary colors and their complementaries. In fact, many persons do not study colors enough to know which is the complementary of their own complexions. When art and artists occupy their proper positions in the minds of the public, they will execute and finish pictures as they think best, and not be controlled by the whims of purchasers.

A lady of ordinary appearance went to a photographic artist in Philadelphia, to have her picture taken and painted on a porcelain plate, for a Christmas present to her husband. She told the artist she wanted something beautiful and finely finished; she was not so particular about the likeness as she was to have a pretty or flattering picture. Accordingly the artist did his best and painted a beautiful picture, much better looking than the original. She took it home and gave it to her husband, who returned to the gallery a few days afterwards with the picture and his wife, stating that it was not a good likeness; said he, "This is fine work and a beautiful picture, but it does not look like my wife, and I want a likeness of her." When the reception-room lady who took the order reminded the lady that she ordered a good-looking picture regardless of likeness, she replied: "Yes, I know I wanted it pretty, but I thought you could make it so and keep the likeness too." So the artist had to do his work over again, just on account of the woman's vanity and her desire to be flattered; or, in other words, because she got the artist to paint a lie for her.

I am aware there are plenty of men and women in the picture business who know no more about art than their customers, and sometimes not so much; but what business have people to patronize such miserable daubers? Thousands of men and women flatter themselves they have artistic ability, and become painters or photographers, palm off upon the people distorted, indistinct, unnatural pictures, freaks of their imagination. I remember seeing an oil

portrait of a lady, painted by one of these art know-nothings, that was one of the worst distortions of humanity I ever saw or wish to see. Still, she hung it in her parlor for every visitor to laugh at. It was a fine caricature, and one of the most amusing things she could place on exhibition. Perhaps, if a first-class artist had painted one, she would have objected to it, and never taken it from his studio.

It is a common occurrence in a photograph gallery for subjects to inform the operator that they are sure he will not get a good picture of them—they always look horrid in a picture—never did have a good one, never expect to—they have tried so often, and always failed—have been to nearly every gallery in the city—they know they are poor subjects, and if they do not succeed this time, they will never try again. Thus they do all in their power to discourage the operator, and remove every hope and all the ambition he may have of so doing. He at once concludes they are hard subjects—nervous, whimsical, vain, and self-willed. They will sit just as they please, have just such a view as they please—in fact, do anything and everything but what the operator wants them to do; and that they will not do. Well, after a great deal of fussing and disputing, a negative is taken, and they make their exit, leaving the excited operator to cool down, and recuperate from his nervous exhaustion. They return a day or two afterwards to see their proof. They hardly get a sight of it before they exclaim: “O! I do not like that; it does not look a bit like me. I know I am a difficult subject, and hard to take, and don’t want anything better looking than what I am; but that does not do me justice! That’s horrid! It’s the worst looking thing I ever had.”

Now, it is generally the case that operators, having a nervous temperament, have feelings which cause them to think and feel like other people. And after listening to that kind of soul-inspiring language, they frequently become too much inspired, lose control of temper, and retaliate in remarks not very complimentary to their subjects; and the result is, the latter go away mad at the gallery, the operator and themselves, wondering why they cannot get a picture just as good as some other person, who has been a calm, unassuming, yielding, graceful, do-as-you-please kind of subject, but no better looking.

It is evident that those persons who pass uncomplimentary remarks upon themselves do not mean what they say, but are trying

to get the person addressed to really compliment them and flatter their vanity, if he has to lie to do it. A lady who had thus spoken to a gentleman concerning herself, received as an answer (he perceiving her object and vanity) that it would not do for him to say that to her. This was such a cutting rebuke to her that she left the room as soon as convenient, and never recognized or spoke to the gentleman afterwards; so, if she had really meant what she said, she would not have felt so sensitive and offended over it. It is plain, therefore, that she did just what thousands of persons of both sexes do every day, which is to disparage themselves in an attempt to compel some one else to contradict and praise them. It is certainly a mean and awkward way of seeking compliments, for it is generally said or done in such a manner that, as I have just remarked, one is compelled to either lie, or remain silent, or give offense. One of the three things is inevitable, except in some cases where the person can avoid the difficulty by evasion.

One of the evils attending flattery is that it is generally the outgrowth of selfishness. Persons are apt to praise others about as much or as far as they consider it to be for their own interest to do so. Business persons will flatter their customers, so that they can sell goods and get at their pockets, and people are generally willing to pay well for goods, providing they are well soaped with flattery. Who are the most successful salesmen? Why, those having large agreeableness, secretiveness and human nature. They can thus win the good-will of their customers, and palaver them till they make them believe they want an article, against their own judgment.

Sometimes persons, through conceit or vain hope, will flatter themselves into a delusion concerning their talents or future welfare.

A gentleman, in speaking of colleges, once said he would send his son to school, if it was for no other purpose than to take the conceit out of him; for, however smart he may be, he is pretty sure to meet some one who can excel him, at least in some branches of education. If, on the other hand, he is diffident, and does not think enough of himself, then college life and discipline will help to remedy this deficiency.

Flattery is a poor thing to live upon; it never satisfies. The more we get, the more we want. It soon passes away; for they who flatter to-day, may scorn to-morrow. The man who is all

smiles and politeness, rendering all the attention that etiquette calls for to the lady he escorts to an evening entertainment, may, after marriage, prove to be just the reverse.

Let me remind the reader that the Bible does not flatter men, and God never flattered his people. There is not so much danger, if there is any, arising from a deficiency of praise as there is in an excess of it. And the writings of that wise man, Solomon, are full of warnings against this evil, so common in the moral and religious classes of society.

Approbateness is one of the most influential and powerful organs of the brain. It manifests itself in a great variety of ways. Not only does the love of flattery spring from it, but it also gives rise to the spirit of emulation as seen in the political, business, social and religious contests of life. In the common and worldly mind it delights in physical contests for superiority, such as wrestling, walking-matches, boat-racing, horse-racing, pigeon-shooting and similar performances. In the intellectual and moral mind it soars higher, and loves to excel in the nobler and grander events of life, such as oratory and poetry, in the arts and sciences, in literature and music, in business and pleasure. It produces competition and rivalry between individuals, cities and nations, and is really the backbone of enterprise and industry. It makes people like to see things and talk about things on a big scale; admires success, but cannot endure disappointment. It even thinks a thief smart if he steals a million, but a fool if only a small amount. I was amused to hear a colored student in a college in Virginia, when being examined in a moral philosophy class, say, that he would consider a man a natural thief if he stole a hog, but if he were to steal a million dollars that would be a case of temptation. He was partly right, inasmuch as a million would be a stronger inducement to theft than a hog, but he would be a thief all the same; the difference being that in the lesser case he would be a petty thief, and in the other a wholesale thief, which is the hardest kind to convict and punish.

This organ loves to see prosperity in others as well as self-advancement; it admires the victor, but looks coldly upon the defeated in whatever contest or sphere of life. It makes scholars overwork their brain to keep up or be ahead in their classes; like a young lady teacher in a high school who became insane through hard

study in order to obtain Normal School honors. Nothing stimulates and pleases this faculty so much as victory, success, popularity, praise, great display, bestowal of favors and power. How the world honors, adores and remembers great generals and heroes of all kinds; and how quickly they censure one who suffers defeat. Nor is anything so displeasing and offensive to approbateness as defeat, censure and scorn; nor does anything so excite this organ to deeds of desperation, as censure mingled with defeat and mortification. I have no doubt that Horace Greeley and General Lee went to their graves earlier than they would have done, but for the silent and consuming grief caused through the mortification of this organ. Even murders or attempts at it may be traced to its mortified and enraged excitement, as when a mother tried to shoot her son-in-law for the murder of her daughter, evidently because he accused or blamed her for the flirting conduct of his wife. And the jury, as a consequence, would not hang him, but simply gave him fourteen years in the penitentiary. She appeared in the court room in a long crape mourning vail, and drawing a revolver, fired at the prisoner, but the vail caught between the hammer and the cartridge and prevented explosion.

Retaliation also springs from the mortified excitement of this organ. A young lady, a stranger in New York City, saw an advertisement in the paper for an assistant. She called to answer it, when the man or brute attempted to rob her of her virtue. She got away from him, and set her feminine ingenuity to work to punish him for his insult upon her honor and virtue. She made a lash in which she inserted a number of pins, then bought some red pepper, and going to his place of business, sent word up to his office that a lady desired to see him at the door. He walked down stairs to the sidewalk, when, after saying a few words to him, she threw a handful of red pepper into his eyes and then commenced to lash and cut him about the face and head terribly. But there is no end to the numerous instances and ways in which this spirit of retaliation is shown; sometimes with a show of justice, and very often entirely uncalled for and unjustifiable. Perhaps the most aggravating form in which this unchristian spirit is manifested is in social and business life. If one man does not do what another thinks he ought to, he makes up his mind to get even in some way by retaliation. In social life one person tries to pay back a slight or neglect of

some acquaintance to show preference, give favors or bestow praise, by cutting the acquaintance, playing a mean trick or humiliating the offender. I remember a girl whose friendship suddenly turned to impudence and sarcasm, because I did not compliment her by examining her head at a parlor entertainment, and she is but a sample of several such cases, including both sexes. A young, cheeky daughter of a hotel-keeper in Iowa, was anxious to be present in the parlor while I made some examinations. I politely informed her that the examinations were private. Taking the exclusion as an offense, she did all in her power to annoy me and my subjects. If I had been very anxious to have her present at all examinations she would most likely have pleaded other engagements or want of time; but because she was not wanted and made to feel so, she was determined to retaliate by annoyance, in a style girls and women have a faculty for doing, without being boisterous or very rude. These sort of polite annoyances and social retaliations (if I may call them by that name) for slight and unintentional offenses, are enough to provoke a saint, especially when practiced by a woman toward a man; because he feels he cannot, with gentlemanly propriety, resent them. That is about the meanest kind of meanness, where a woman takes advantage, retaliates or does something just because she is a woman, and her victim a man, and therefore unable, through a sense of gallantry and manliness, to defend or protect himself.

A woman is the strangest mixture of opposites and inconsistencies in all God's creation. Of all terrestrial beings she is the sweetest and meanest; the loveliest and the vainest; the most angelic and satanic. She can rise to the most exalted heights of piety, devotion, love and purity, or sink to the lowest depths of degradation and wickedness. She can be as modest and innocent as a lamb, and as artful and insinuating as the devil himself. She can make her life and character as beautiful and fragrant as a rose, or as poisonous and offensive as the poppy or deadly nightshade. It is under the influence of this organ of approbateness that we see the weakest and most objectionable points in her character, because then she is under the rule of a selfish sentiment; the strongest faculty in her soul except love. But when she is controlled by love and the moral faculties, she is an earthly angel, and no brighter blessing illuminates the pathway of man. The reason I am so severe, as some will

undoubtedly think, on female character, is because I want to see lovely woman more perfect; and one reason why I am so anxious about their perfection is because men can never be any better or greater morally and intellectually than what their mothers make them. Mothers influence the characters of their children more than fathers. When woman rises the whole race will rise, but if she sinks the race will sink with her.

Vanity and show-off feeling is another phase of the organ of approbateness improperly educated. It is found in both sexes, but is more peculiarly characteristic of females. We see it best illustrated in the male character on such occasions as military parades. The army probably furnishes the best illustrations of masculine vanity anywhere to be found; especially with the officers. It was stated in the public press concerning the late Prince Imperial of France, that at a ball given by the Duchess of Westminster, in 1876, he offered to jump over a balcony to the illuminated lawn below (a distance of twenty feet), if his partner would bet him a shilling that he would not. She wisely refused. No young man save one whose brain was fairly intoxicated with vanity, would think of making such a proposition or exhibition of himself. And I am inclined to think that the same spirit of vain ambition was the cause of his losing his life among the Zulus in Africa. Who can prove that Gen. Custer, a brave general who was massacred with his men by the Indians, did not also lose his life by an over-zealous, vain ambition? Even the great Napoleon came to an inglorious end, and the whole French nation to grief and humiliation in their late war with Germany, through this monster passion. In the latter case, however, there was a mixture of conceit with their vain ideas.

Sometimes medical professors, touched with this vain feeling, resort to vivisection as a means of exciting or gratifying the curiosity of their students by showing them what they can do in surgery; thus causing the poor animals to be tortured and slaughtered without mercy. If some of the vain, conceited doctors would only carve up one another to amuse their students, instead of the poor, dumb, defenseless animals, the rest of the world would be much better off.

This spirit of vanity in woman runs through every grade and condition in life, from the cradle to the grave. It permeates their every thought and act. It speaks in their voice, their looks, their

gestures, their conduct. You may as well expect an old toper to pass a saloon without stepping in to take a drink, as for a woman to pass a mirror without stopping to look at herself to see if her frizzes are all right, her hat just so, and her dress hanging gracefully. For, after all, she cares more about her toilet than her face, unless it be to see that the powder is not rubbed off—if she happens to be one of the daubing kind. Anything to attract attention seems to be the secret motive of some of the fair sex. And it is really amusing to watch their little manœuvres. A young lady who was going off for a short trip with her intended, was anxious that everybody sitting on the veranda should know it, and take some notice of her departure; so she got her friend to run out to the gate, about thirty yards from the house, to stop the omnibus, while she took her time to get ready, then slowly walked through the yard, putting on her gloves, keeping the 'bus and its occupants awaiting her pleasure. Of course, she found it necessary to wait till the 'bus was there before she could get her things on! A woman invariably keeps somebody waiting while she is fussing to get ready and attract a little attention. If she is sitting down in a car, or in some public place, she must fuss with her gloves, pull them off and on, or else with her ear rings or bracelets—anything to attract the eyes of others.

This same vanity or show-off feeling, is manifested by nations, corporations, managing boards and all kinds of associations and societies as well as by individuals. Kings, queens, and aristocratic forms of government are the outgrowth of approbateness. The old Israelites were not contented with a mere leader, they wanted a king, and so Saul was given unto them; and thus began the kingdom form of government with all its pomp, pride and vanity. Railroad, insurance, bank and other corporations pay immense salaries to their presidents for the name and show of the thing, but give comparatively small wages to their section hands, night watchmen and others having weary, tiresome and responsible positions to fill. The men on railroads upon whom the lives of travelers are dependent, such as switchmen, engineers, brakemen, etc., are often overworked until they become sleepy and careless, risking their own lives as well as those of the passengers. Men who risk their lives on locomotives and trains every hour, yea, and almost every minute of the day and night, for the benefit of the public and the

corporations they serve, ought to be well paid and enough men employed to give each other sufficient rest and time to recuperate the terrible strain upon their nervous system which constant watching for danger necessarily engenders. This show-off feeling is not confined to the upper class, however; it visits the poor in their humble dwellings as well. Like a poor family I heard of in New York City, who, on a New Year's day, set a splendid table and on it a cake which cost seven dollars, and the very next day went to their baker to get a loaf of bread on trust. It is astonishing how poor people will often deprive themselves of the necessities of life in order to make a display on extra occasions, or to keep up personal appearances. Many a person whom you see dressed well on the streets with feathers in their hats, if you could but look into their homes and sit down and take a meal at their tables, you would be surprised at the contrast, and at once remember the old proverb, "All that glitters is not gold." I never could see the sense of people starving their own bodies and souls to feed the eyes of others.

Pride is seen in parents who dress their children and grown daughters in a more lavish style than their pockets will often permit, for school examinations and commencement exercises. I presume they regard graduation-day as the most important event in a girl's life next to getting married; and so, frequently go beyond their means to array them in white silk or satin, kid gloves, and other toilet accessories, such as jewelry, etc., in order to make a grand show of them; when, perhaps, their teachers have had the hardest work imaginable to enable them to pass examination with average credit. Even after the affair is over, and in after years, there is more talk about, and allusion to a young lady's toilet, and how she looked and acted on commencement-day, than there is about her examination or what she learned, unless she has been an exceptionally bright student and her parents can brag about her smartness. It ill becomes any college, seminary or public school to tolerate this nonsense, and thereby foster the spirit of pride and vanity in young people as well as in old. Schools are supposed to educate young people to be good and sensible, and not vain and useless; and if the parents have not any common sense in such matters, teachers should take steps to remedy the evil. Let them remember the words of the Apostle Paul: "Let not him who putteth on his armor boast as him that taketh it off." Pride enters largely

into Sabbath-school concerts and church decorations. The children appear upon the platform to recite, even of a Sabbath evening, with their hair and dresses decked with flowers, which, in addition to the decorations of the pulpit and other surroundings, present a sort of fairy scene. It is beautiful and pleasing to the senses, I admit, and generally accomplishes the purpose such performances are particularly gotten up for, namely: to draw a crowd, get a good collection and satisfy the pride of those who get it up and participate in the exercises. But after all such things create vanity and admiration for the creature, instead of reverence for God. The thoughtless multitudes go there to see the show and be entertained, not to hear the gospel; and if they did there would be very little gospel to hear. Church fairs are gotten up for a similar purpose; to raise money and give the young people as well as some of the old ones, a chance to fix themselves up like actresses and look ridiculous; also to do a little courting and perhaps pious flirting. Some churches have been known to spend more money for floral decorations on single occasions, like Easter, than they have contributed during the whole year for missionary purposes. O, how pride and vanity knocks and locks religion out of a church and the hearts of the people! Just as in the case of a lady I once met whose mind was poisoned against religion and had been from her youthful days, because her mother, who was a pious woman, would not let her wear flowers in her hat. She cried more over that, than anything in her whole life. Her mother was most likely a little too plain and rigid in her taste and ideas about such things, but it shows the power of pride in the human soul.

Sometimes pride is mingled with haughtiness and manifests itself in an offensive way, like a round-faced young woman, well-dressed, who was sitting in a street car opposite me one evening, when a poorly-dressed man entered the car and sat down beside her. She pulled her cloak up and threw it across her lap, then turning her head around gave him a contemptuous look and got up, compelling her escort to change places with her as though she was even superior to him and much nicer. As she performed this disgraceful act she fairly blushed with pride, though she ought to have blushed with shame, and I am not sure but there was a little of that feeling mixed with her pride. If the man had been in any way offensive I should not have blamed her so much (though under all

occasions it is well to be lady-like), but he was not. He was not drunk, nor even chewing tobacco, nor in any way offensive to anyone, save he was a poor and commonly-dressed man. If such proud, vanity-stricken young women, whose brains are in the wrong part of their heads, would only turn up their celestial noses and put on a few righteous airs with the young fops of the city, or any class of men, young or old, rich or poor, who are given to bad and disgusting habits, they would do a good deal of good. But they generally shoot off their pride bullets where they only do harm instead of good, just as assassins shoot smart men but never hurt the less important ones. If a young man can sport a nobby suit of clothes, play the agreeable, and carry a cane under his arm for people to run their eyes and faces against, why, he may smoke, drink, chew and hold high carnival in general, and still not be objectionable, but rather adored, by the proud, outside-show class of young women. What a striking contrast to the young woman I have described, was the honest old lady I saw (both of them in New York), particular to a cent in paying her debts, and though well-off was dressed like a beggar. She never knew what it was to want for a dollar, and though shabby in appearance, she lived comfortably and in a well-furnished home. She did not think enough about dress or have sufficient pride about her personal appearance, while the other had too much.

Pride is a remarkably selfish feeling, just as a dog adheres to his master whether he be a good man or a bad man, and defends him when assaulted whether he is in the right or wrong; so pride clings to self with all the tenacity of the soul. It loves self and glories in self, and never sees its own imperfections. Stanley, who went in search of Livingstone, the African explorer, says the native Africans appear to be as proud of their black skin as the Europeans of their pale color. Pride makes no discrimination between race, nations or color; it always thinks itself and its own class perfect. It only discriminates in its own favor, when brought in contrast with another person, class or nation. Pride is self-destructive; it works its own ruin because it is too selfish to exist; hence the adage, "pride goeth before a fall."

There are many shades of pride, if I may so express it. Pride of one's ancestry, pride of country, pride of knowledge, pride of wealth, pride of dress, and pride of looks. People are very sensi-

tive over the two latter, hence the amount of time and money spent to present a good appearance. Wealth or beauty is the great boon the fair sex covet, and the lady who has a pretty face is generally proud. Beauty and pride occupy about the same relation to each other that wealth and fashion do. Not that beauty engenders pride, but because it attracts so much attention and receives so much praise, the spirit of pride and vanity is soon developed in its possessor, and if any man wants to see a beauty under a cloud or a sudden change in facial expression from sweetness to anger and scorn, let him but intimate to a belle, or any lady who thinks herself pretty, that she is not, and he will get a look from that beauty cold enough to freeze him. I tried it once, and once only. It was several years ago, and we were going to a picnic. The young lady was quite good-looking, but not a belle, although evidently very proud of her beauty. We were talking by the way, when I thoughtlessly remarked and without really meaning what I said, that I guessed we were both behind the door when beauty was shared. It was seven years after that before she spoke to me again.

Conceit arises from the organ of approbateness also, and not as is generally supposed from self-esteem. The majority of people of both sexes are conceited, but very few have large self-esteem. Conceit, like pride and vanity, is a perverted condition of this organ (approbateness), and it is the cause of very much unpleasantness in the human family. It would take a good-sized volume to describe the numerous mistakes and accidents that are caused through its action and influence upon men's characters and judgment. The pernicious and dishonest habit of betting arises from conceit. Two men get up a controversy about something and each thinks he is right and the other wrong, because he esteems his own judgment better than his neighbor's, and as a sort of display puts up money and risks it to back his opinion. Conceit makes a man think himself smarter than he really is; makes him think he knows more than he does; and makes him think he understands what another person wants him to do, or what he means by a statement, when he does not half comprehend the meaning intended. Many public speakers are misunderstood in this way, and many an author suffers by having some phrase or sentence in his book misinterpreted, just because some conceited person jumps at a conclusion in harmony with his own mind or way of thinking, without properly examining

a statement and studying the meaning of the author or his motive for making it, or trying to catch the spirit in which it was spoken or written. Others will pick up a book and critically read one chapter, or a few pages here and there, and then conceitedly conclude they know all about the book. No greater injustice can be done to an author, because from such a cursory reading the reader, no matter how smart he is, can only gather a few disconnected ideas, and therefore cannot possibly form a correct estimate of the work as a whole. An employer tells a conceited assistant he wants a certain thing done so and so; he has hardly commenced to explain to him how it is to be done, before he concludes he understands just what he wants and instead of listening attentively and studying to comprehend what his employer really wants, he simply says, "Yes, sir, yes, sir," and goes off and does almost the opposite of his orders. A conceited young man goes to college and after he has been there a year, more or less, he begins to think he knows more than his professors. And when he has been through the text-books of the school and graduates, he feels as big and vain as a peacock. He thinks himself a highly-educated man, and walking dictionary, when he has only learned how to think, how to gather knowledge, and how to make use of it, as far as practical life is concerned. Conceited young women frequently prejudge a man's motives, by thinking he wants their company, or certain favors or privileges, or that he is in love with them and wants to marry, if he should chance to call or take them out two or three times; and conceited men are just as bad in reference to ladies.

Conceit is the cause of some ladies seeking or rather thrusting their presence and claim for attention upon a person when he is engaged in conversation with another person. It is a common occurrence and what I consider a bold breach of etiquette. A modest, well-educated lady will not do it, but a conceited, proud, selfish woman will invariably interrupt the conversation of two persons whenever she wishes to speak to one of the parties. It is the same class of women who expect to be waited upon immediately when they enter a place of business, no matter who is before them, and take offense if they are not. I remember a photographer showing me a picture of just such a character. She went to his studio to have a negative taken, and acted unreasonable and made quite a fuss because she could not be waited upon before the other custo

mers who were ahead of her. Such women will leave a parlor or company in a very short time, if conversation is not directed to them, or some kind of attention shown. They must be taken notice of in some way, or they feel slighted and take offense. You may show all the favors and acts of kindness and friendship you please to such a woman, but the moment you correct, censure or scold her for anything, she will reverse her feelings towards you and substitute enmity for friendship. Women are not willing to be corrected or even instructed by their gentlemen escorts. Information however necessary and valuable for them to know, when given in that way, is pretty sure to be taken by ladies as a polite insult. A gentleman was playing in a four-handed game of croquet one day with a conceited young lady as his partner. He saw she did not thoroughly understand the game, and was not playing right, so he ventured to correct her and explain how. She took offense, got angry, threw down her mallet and walked off. You may treat her to candy and bouquets, and take her out riding and to places of entertainment and she will smile her sweetest smile as only a lady can, but attempt to point out her faults or instruct her as to how she should act, and you incur her displeasure at once. She can stand all the praise, admiration, favors and presents you choose to shower upon her, but criticism and correction makes her wilt or socially freeze up.

Conceit makes people talk about their relatives and acquaintances, like a young lady I had in my employ once. I could seldom allude to any person but what she had some relative just like them, and she could hardly ever talk on any subject herself without bringing in her uncles, aunts, cousins, brothers, sisters, grandparents or some other blood relation; in fact, that is the most some young ladies can find to talk about, what their mammas and papas say and do. And there are plenty of other ladies just like her, whose conversation always turns upon family affairs or family connections, and the common events of home and every-day life. Bad education and novel-reading is another cause of commonplace and trashy talk among young ladies.

Conceit makes people talk big about what they have got or are going to do, or want done. It is the braggadocio feeling, and whenever I hear a person talk that way I subtract about one-half from their statements in order to get at the truth. Some people

when they call on me to have an examination of their heads, begin to tell me in a very emphatic manner that they particularly want to know all the bad qualities about them, they are very anxious to know the whole truth. And then when they get the truth, it does not always go down pleasantly, and they are the very kind to take offense. About two or three times in the run of a year I meet with these conceited and unreasonable subjects. They pretend they want to know their faults, but secretly expect to be highly complimented. Hence, when a person comes to me with such an imperative request to know all, I generally make up my mind I have got a hard subject to please, because if I fail to point out some weak or bad points he thinks I am a humbug and have not told him all, but have flattered him to get his money; and if I do make him out to be bad or of poor intelligence, then he is offended, if not angry, and begins to make all sorts of objections. But as I have already intimated, these unreasonable persons are exceptional, and rare cases in my professional experience. Conceited persons frequently walk up to me in a public hall, or on the street, and say, "Professor, what do you think of my face? What kind of a head, or nose, or mouth, or eye, have I got? Look me in the face now, and tell me if you think I would do, or not do, so-and-so." If I were to answer their questions and not compliment them or flatter their vanity, they would be offended, and if I refuse to answer them (for such persons never expect to pay for such information), then they are offended.

Sometimes conceit will cost a man his life. Like a conceited doctor who thought he knew all about elephants, and insisted, though warned of the danger, on going into the barn where one was, and had his conceited head torn from his body. And a conceited young man whose Newfoundland dog had killed a bear, thought he could tackle an elephant also, which was standing in the water with his keeper. The dog had more sense and less conceit than his master, and did not wish to make the attempt until urged on by his owner, and then, with dog-like faithfulness, he obeyed orders. The elephant caught him, ducked him, threw him up in the air about thirty feet, caught him on his tusks and threw him out on the ground a dead dog.

When a fashionable woman goes to a dry goods store and buys a small parcel of goods, she wants it sent home; but when she

parades the streets she can carry a whole arm-full of dress goods in the shape of a long trail, without a murmur. If any lady readers of this chapter should deem me rather severe in my criticisms concerning their ways and habits, let me remind them that their greatest, most searching and uncharitable critics, come from their own sex. I remember a lady who was standing with a number of others on a piazza, one summer afternoon, in Saratoga, who remarked, as another lady passed along the sidewalk with a long trail, "Dear me, I wonder how much she is paid by the city authorities for sweeping the streets." But the next time she went out walking herself, I noticed she had a trail on her own dress, only not quite as long. This long-trail fashion on a public street in the summer is a public nuisance, anyhow, for the dust they raise for other people to swallow who have to walk behind them, or even pass them, is anything but pleasant or healthy.

Pride so permeates the human soul that it is difficult to tell where it begins or where it ends, for even the Quakers who discountenance anything that looks like pride or vanity, are about as proud of their simplicity in dress and manner as the fashionable women are of their toilets and latest styles. The Quaker ladies are very particular to have their comforters just so, and their bonnet-strings tied exactly to suit the taste; all of which is proper to a certain extent. Every man and woman should use taste and order in the arrangement of their garments, and in all the affairs of life. But the pride of the Quakers in their systematic neatness is something like that of a good, modest and talented old man, whom everybody supposed was entirely free from pride, until some one who was skeptical on that point made up his mind to thoroughly test him; and, after trying unsuccessfully in every conceivable way to excite a vein of vanity, he at last said to him: "Mr. —, you are the most modest, humble and unassuming man I ever met." That brought the blush of pride to his face; he was proud of his meekness; or, to express it in other words, he was proud to think he was not proud.

Exaggeration has its origin in approbateness, also, and is one of the most prevalent and annoying traits in human character. The disposition to magnify a thing and make a mountain out of a mole-hill, is the cause of many false reports and slanderous lies and misstatements so often put into circulation, either by gossip or through the medium of the press. A large percentage of the ordi-

nary lying that takes place in the common affairs of life, is done through the influence or desire of this feeling to make a thing appear big, and excite wonder and surprise in the minds of others. Not that people mean to deliberately lie, but that in their desire to say something to attract attention, they over-state a thing. It also causes people to use words extravagantly; to be superfluous in speaking or writing; and even use words that convey a different meaning. One-half of the lies in history which have come down to us, are the result of exaggeration caused by a desire on the part of the author to be brilliant; to surprise and charm his readers rather than to make exact statements. A great deal of trouble is caused and hard feeling engendered between parties through people magnifying things and making careless or erroneous statements. A great many business men always make exaggerated statements in reference to the amount of business they are doing; praise up their goods as being far superior to what they really are; put the best side to view and cover up any defects. Some of them fill baskets with peaches, putting a few good ones on the top, and the rest filled with green or rotten fruit of different kinds. Anything or anyway to make an article look inviting, tempting or better than it really is. This spirit of exaggeration pervades the press to a great extent, hence the uncertainty as to the truthfulness of reports or statements. I have noticed this many times, and particularly in their descriptions of summer resorts in the early part of the season. To read one of the daily papers one would suppose the hotels were about full, and everything in full blast; but go there and you find them about half full, or hardly that.

In society gossip, however, and in ordinary conversation is where this spirit of exaggeration runs high. A woman, for instance, has heard something which she is aching to repeat, and the first friend or neighbor she meets, she lets her tongue go lively, and piles on the adjectives and exclamations heavy, until she makes her neighbor imagine she sees stars where there are none. Or, perchance, she has been visiting some city or place where there was lots to see; like a woman in Michigan who went to the Chicago Exposition, and saw a new kind of stove with some glass in the upper part, so that the baking process could be watched. When she returned to her home, she told a wonderful story about a glass stove that she had seen, where you could see the fire burning, the pies baking, and

everything about it in full view. After a few days had passed, one of the neighbors who had heard her story and had her curiosity excited, went to the Exposition, also, and walked up and down the aisle past the same stove several times and looking for it, and finally enquired of the exhibitor where the "glass stove" was to be seen. He told her he guessed his stove was the one she was looking for, as they had not quite got to making stoves out of glass yet. After relating the above incident to me he said, that if a story got to be of that size in Michigan, he did not know what proportions it would assume by the time it reached California.

Conceit is what keeps millions of people out of the Kingdom of Heaven; they are so good in their own estimation that they think if they have not robbed or murdered anybody, they have a natural right to an inheritance with the saints; those who, through great self-denial and tribulation, have overcome the world, the flesh and the devil, and won their reward. It is this very feeling that prevents so many from believing the gospel, as well as many other things that are contrary to their conceited ideas. It is repugnant to the feelings and mind of a self-righteous man to have to depend on the goodness of some other being to make up his deficiencies, or even for another to insinuate he is not a good man. He is just as sensitive about his goodness, as a belle is of her beauty. He thinks he is quite able to take care of himself. A conceited bather at Atlantic City one summer evidently thought so, and ventured out into the ocean beyond his depth and was rescued by the life-guard just in time to save his life. As I stood on the beach and saw him brought in upon the shoulders of his physical savior in an insensible condition, I thought to myself, what a powerful lesson on the conceit and frailty of man! It really staggers one with bewilderment and astonishment to think how desperately and blindly conceited people are. Why, two-thirds of the prisoners in our jails and penitentiaries are, in their own estimation, pretty good sort of people, and I have little doubt but what many of them think that those who put them there ought to be in their places, and scarcely any of them think their punishment to be just. As I passed through the penitentiary on Blackwell's Island, N. Y., I asked a woman what she was there for. "O," said she, "a very simple thing. Some lady accused me of stealing." Then I asked a man what he was there for. "For nothing," he replied, "I was just walking along

the street and a policeman took hold of me and arrested me, and I was sent here." And I expect if it were possible for somebody to pass through hell at some future time and should see Robert Ingersoll and ask him what he was there for, he would say, "O, nothing; I simply told the people in the other world that there was no such place as this, and one of the Almighty's angels grabbed me and cast me in here." When I look over the world and see the awful amount of wickedness, suffering and misery that exist, and then remember how good people are, in their own estimation, I come to the conclusion that a good many are fooling themselves rather badly. There is hardly a house or family nowadays but what has hanging on its parlor walls some of those fancy scripture mottoes, and that is about all the religion a good many people have. It suits their conceited natures much better to hang up religion outside of them, where they can look at it, than it does to carry it in their hearts. People who are living a life of sin, and are the very servants of the devil, will hang this familiar motto over their parlor door, "God bless our home;" and if you were to talk to them about their future state and prospects they would tell you at once they expect to go right straight to heaven when they die, and demand to know why they should not when they never hurt anybody, nor cheated any person. Conceit so blinds the spiritual or moral sense of sight, that people's ideas of sin are very weak and crude, and all they can seem to look upon as sin are such actions as get them into jail; such sins as find their way into the criminal columns of our newspapers. Sins against humanity they can see, but not sins against Divinity; big sins, but not little ones. They are something like the girl who on being asked how she could confess all her sins to the priest, when she could not possibly remember the half of them, replied, that she could remember all the big ones anyway.

As I have intimated, it is this disposition to exaggerate that ad-dicts people to a certain kind of lying; and it is their wounded conceit that makes them so intensely indignant when charged with lying. Hence the same organ that gives the lie resents the charge and retaliates on the accuser, or stirs up other organs and propensities to do it, such as combativeness and destructiveness. A boasting, exaggerating, conceited man naturally thinks his own statements must be correct, and it mortifies his pride to have a person even doubt it, much more to call it a deliberate lie; and even when he knows he is telling

a lie he does not regard it with half the disgust that he would if some other man had told it. He looks upon it in his own case as a sort of pardonable necessity to carry his point or accomplish his object. The sins that such a man or woman commit are never so hideous in their own estimation as the same sins committed by some other person; and that is one reason why so many sin with impunity. It is this same feeling, combined with parental love, that causes parents to see the faults of other people's children but not those of their own; and to magnify the virtues and talents of their own children as compared with those of other people. This is why so many inconsiderate parents will allow their children to have anything they want to play with, soil and tear books, albums and other things lying on the parlor tables; and even to take offense if visitors and strangers, or persons they may be living with, will not allow them to destroy their things also. It does seem as if some parents were almost destitute of common sense, so enormous and bordering on insanity is their conceit, pride and vanity over their idolized children, whom they worship and serve more than the God who gave them. They will crowd their children upon the attention of visitors and even strangers to have special notice taken of them, or some complimentary remark made about their looks or smartness; then, if the visitor or stranger does not take as much notice of them as they think he ought to, they consider it a slight and are offended. But it is really the imaginary offense to their own vanity they feel grieved about, more than for the feelings of their own children. It is their selfishness that stirs up their displeasure. Ambition in children to show their smartness and see how much they can do, not only intellectually but in some physical performance, often terminates in trouble and even death. Like a little girl in Connecticut, who was fond of skipping, and, child-like, wanted to see how many times she could jump the rope without stopping. She did it two hundred and fifty times, and was seized with fits immediately afterwards. I do not know whether she died or not, but many a person's life has been lost by attempting to do some such foolish thing; trying to do what God never intended them to do, and what his natural laws never fitted them to do. No organ in the brain, no faculty of the soul, needs educating more than does the organ of approbateness; and the worst feature about the matter is, not a school, college or pulpit in the civilized world attempts to

educate it. They all humor it and pervert it just as parents pet, humor and spoil their children.

The desire to talk and whisper in public audiences when order and quietness should prevail, is another peculiarity of the perverted use of the organ of approbateness. To laugh and whisper as many women do at public lectures and church services, is not only very annoying to the speaker and others sitting near them, but immodest and unwomanly. There may be occasions when such a thing is necessary and excusable, but the whispering, smiling, laughing business is so common nowadays, that it seems impossible for two women, especially young ladies, to sit beside each other or in company with a gentleman even in a church, without whispering and laughing whenever they see or hear anything that suits their fancy, excites their curiosity or provokes their mirth. Men do this, too, but it is more prevalent with ladies. A similar manifestation of the same feeling is seen when two persons, particularly young women, are visiting an exhibition or going through a large store where there are a variety of things interesting to be seen. The moment one sees an article she thinks is specially worthy of notice, or has some quality peculiar or funny about it, she begins to call or pull the other one to come and look at it, no matter how earnestly she may be engaged looking at something that interests her equally as much. It is precisely the same feeling that is manifested by children in showing everything they have in the shape of toys, pictures, books, etc., to visitors as well as to their parents. A kindred feeling makes people anxious to circulate news, to be the first to tell something strange and wonderful, especially if it is a scandal or anything bad about their neighbors. It is the cause of women and girls telling what another says or does to them, especially what a gentleman does or says, and frequently making considerable fuss about a small thing. Like a cook in New Jersey, who told her mother the minister she was working for often kissed her (she must have enjoyed it or she would not have submitted so often). Her mother told her to tell his wife if he did it again; she did, the wife flew into a rage and raised a matrimonial storm, and then the church committee asked him to resign. Thus the happiness of a family was broken up and a minister's usefulness terminated in that place, at any rate, all because that servant had cooked every thing but her own tongue. I am not advocating that minis-

ters should kiss their cooks, but it seems reasonable to suppose that if she had really objected to being kissed, she would have enforced that objection on the first attempt, and not after it had been done several times. The fact, I should judge, was that she felt complimented and just ached to tell somebody that she had been kissed by a minister; and that, in connection with a feeling that his marriage made the act improper, urged her to tell her mother. And the whole three of these women, cook, mother and wife, if the story as reported in the papers was true, acted rashly and unwisely. When a woman objects to being kissed, or any man is imprudent enough to attempt improprieties, there is a way to check such advances without telling and exciting the whole community and raising a huge scandal; it only makes a mountain out of a mole-hill and does the community and country ten times more harm than good. All these manifestations of the same faculty spring from a conceited, show-off, selfish kind of feeling, to call the attention of others to what they see, think or feel, or what has been done to them. Hence the pleasure people with large approbateness take in whispering and directing the attention of their companions to whatsoever is attractive or impressive to them, is really a vain and selfish pleasure generally gratified at the expense and annoyance of others. Women do not get angry at being kissed unless done by a man they dislike, or at a time or on an occasion they deem inopportune, and the same faculty or feeling that would cause them to take offense at being kissed, would also be wounded if they were not kissed when they wanted to be. Behold how great a fire a little matter kindleth, and the ambitious, tell-tale mongers are the ones who do it.

The love of power and authority, and desire to control, govern, command and order others, is still another manifestation of approbateness. It is seen to perfection in the army; hence the numerous and constant jealousies that spring up among the officers. Politics is another grand field for the display of this feeling. How men will fight and tear each other to pieces, morally and intellectually, to gain control of the government, the disbursement of offices, or to be the leaders of their party! Think of the schemes resorted to, the tricks that are played, the lies that are told at every election to gain votes, and through them a place of power, authority, and honor! But as the newspapers are constantly full of political

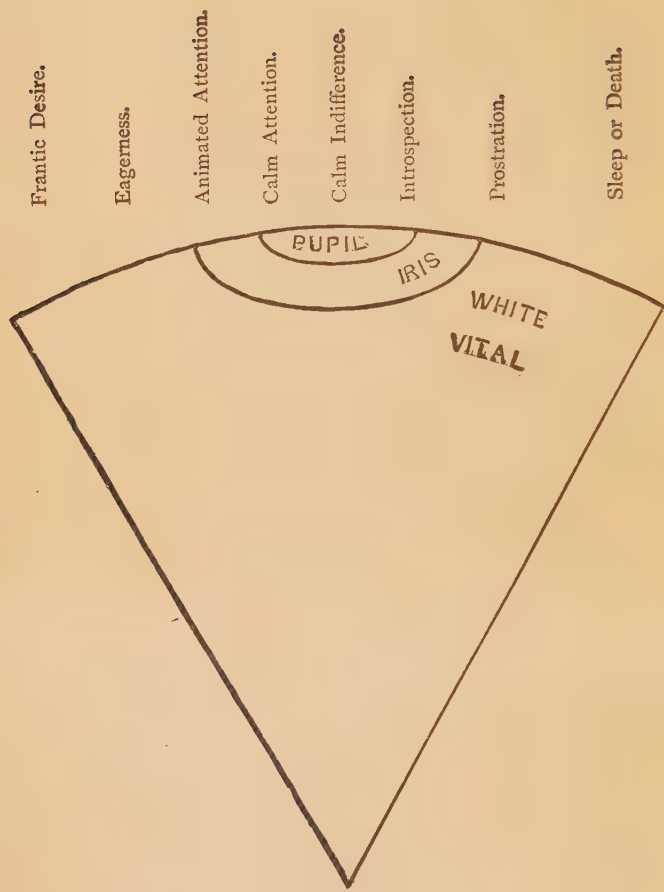
and military struggles for superiority, and numerous works are devoted to that subject, it is useless for me to enlarge upon it here. School boards also furnish illustrations of this ruling passion, and some of the members will become as jealous of their little bit of authority as a dog is of his bone, or a cat of her morsel of meat. Let one member take upon himself to do a thing, or exercise a little more than his share of authority without consulting the rest, or at least a certain conceited member in it, and there will be almost a prize fight at the next meeting of the board.

The sense of shame may be attributed to this organ also. Shame is the result of the faculty of approbateness being alive to the fact that something has been done or said which brings censure and displeasure instead of praise and commendation, which makes the individual feel small, look confused or at a disadvantage. The sense of guilt, shame and remorse are kindred feelings, all arising from the interruption and wounding of this faculty. Guilt and remorse, however, are caused by the quickening of the faculty of conscientiousness in connection with approbateness. A large percentage of honesty is also due to approbateness rather than to conscientiousness; for, after all, the influencing motive with many people and in many instances is not so much the principle of right because it is right, as the feeling, "what will people say, and how will they treat me if I do wrong." So dreading the odium that wrong acts would bring upon them, they refrain from doing what they would otherwise do.

Funeral vanity belongs to this family of evils also. Of all occasions and places where vanity ought to hide its worthless head, it is surely at the grave. But fashion says: No, I will honor the carcass more than the living body. When living he is criticised and censured without mercy; but when dead, pride and vanity strew his path with flowers and enroll him among the saints of heaven. So heavy has this show-off spirit made funeral expenses, that it costs more to die than to get married. Poor people and those in middle life are often taxed to their utmost to know how to give their relatives a decent burial, according to the customs of society, and defray the useless expenses attached thereto. When a man is going to be married he can take time to prepare for it, as he can postpone it; but men cannot postpone dying or the expenses of a funeral. These come generally without warning, and

all the pomp that the wealthy may lavish upon their deceased friends is so short-lived that it is scarcely worth while to bestow it, especially as the dead cannot appreciate. A great many of these costly expressions of sympathy and mourning at funerals are done for show, and very often there is little real heart-grief about the whole affair. In the case of the death of a king, queen, or president, a good deal of the public sympathy, as expressed, or supposed to be, in the draping of stores, is all show, and done as much for advertising as for mourning; hence great pains is taken to trim the place so as to attract attention. As to whether mourning decorations, used as a means of advertising, are right or wrong, I am not discussing here; but am simply calling attention to the fact that business and sympathy are pretty well mixed up in public calamities and manifestations of sorrow. So that even in funerals, where the tenderest feelings of the soul are supposed to be awakened, vanity and selfishness go hand in hand and rise to public gaze.

My object in this chapter has been to call the attention of people to the various forms of this besetting sin, that they who will may at least modify, if not exterminate, the evil.



The above cut shows the position of the upper eyelid under the different states of mind as expressed by the wording in front of it. I am indebted to a prominent Elocutionist in Boston, for this description.



THE TRUE AND SPIRITUAL EYE.

When the eyelids, especially the upper, are well defined, and retire under the eye-bone, leaving an open space as seen in this cut, there will generally be found a frank, sincere and refined nature, with an amorous disposition. The love feeling, however, will be spiritual and refined. But in the worldly, cunning eye shown below, which forms a contrast to this one, the love passion will be impure, gross and licentious. In some forms similar to the above eye, will be found a voluptuous nature, which, if not controlled, may lead to lust and dishonesty. The true character, as expressed by the eye, must be discerned psychologically as well as physiognomically. No matter how beautiful and perfect the form of the eye may be, once the soul becomes corrupted the psychological expression of it will soon become impure; and so a badly formed eye may transmit a good expression if morality is developed in the soul.



THE DECEITFUL, LYING EYE.

An eye that has a fullness between the upper lid and brow, and in which there is not a distinct, well-defined lid as it recedes under the brow, will be found to be evasive and have a strong tendency to lie and deceive. There will also be a good deal of animal cunning—that shrewd, knowing disposition that enables persons to accomplish their purpose by a sort of maneuvering, evasive, dodging, tricky cast of mind. Animal cunning is the very opposite to a frank, spiritual and straightforward nature. It will take considerable moral training to prevent such an eye as the above from lying, if not from stealing. An irreligious, unprincipled, licentious nature is frequently found with this class of eyes. There seems to be a variety of eyes of this order, differing slightly in form, but possessing a similar character.

BUSINESS SUCCESS AND FAILURE.

The Important question—Money what all Men labor for—The Selfishness of Men—The Secret of Success—The difference in Talent between Doing Business and Managing it—Bad Beginning versus Ending—Getting into the Wrong Occupation, and its Results—In a hurry to get Rich—Time wasted trying to find out what one is fit for—Health, and its relation to Business—Self-Knowledge—Danger of Speculation—A General Knowledge of Mankind—A Business Man's Experience—Value of Intelligent Female Help—Qualities of a good Salesman—How they Sell Goods—Why those who Buy Goods should understand Human Nature—How to hire Help—How to study Human Nature—The School Superintendent who was taken in by a Confidence Man—Understanding one's Business—Mistakes of some Beginners in Business—Where to do Business, and why some Business Enterprises and Institutions Fail—Outside Appearances have a good deal to do with Success—So has the Study of Local Geography—The amount of Capital necessary—The Executive Power in Business—Value of Perseverance and Push—Tricks of Advertising—The Ability to carry out Plans—Concentration of Effort—Sticking to one thing—Square-dealing or Integrity in business—Punctuality in meeting Engagements and in paying Bills—The Business Value of Time—The Lawyer and School Teacher—Economy in Business—Foresight and Calculation—Counting the Cost—Intuition, or First Impressions—Good and Regular Habits—Quickness of Apprehension and Decision.

THERE is probably no question that concerns the masses more than how to succeed in life, and none concerning which there is less definite knowledge. Not only each individual, but all classes of people and all nations are battling with the difficulties of life, and taxing their brains to solve that most perplexing problem—financial success. For I care not in what avocation a man may be engaged, money is the object desired. The laborer, the merchant, the mechanic, the artist, the scholar, and even the minister are all in pursuit of that commercial article with which they can purchase food to eat, clothes to wear, and the various luxuries of life. I do not say that money is the sole object of every man's life. Some make money their god, but others seek it simply as a necessary means of support, with which to satisfy the wants of the body and enable them to employ their talents in the pursuit and accomplishment of higher and nobler ends. Be that as it may, money or its equivalent is the one general aim of the whole race; and the struggle that is

constantly going on in the commercial world between individuals, communities and nations, as to which shall receive the lion's share, is like the desperate contest between two or more armies in which some are slain, some wounded and some victorious. So in the business struggle for success, some rise to wealth and commercial eminence, some struggle through life with many ups and downs, while others fail in almost everything they touch, and scarcely keep the wolf of hunger and want from their doors.

I never knew or realized how selfish men are, how strong their passion for money and success, and how desperately they strive to climb over each other in business life till one morning I entered the stock exchange in New York. It looked as though Bedlam was let loose, and they were all ready to take each other by the throat, so intensely anxious were the bulls and bears to carry their point. They reminded me of a reported scene that took place at the terrible boat disaster at London, Canada, May 24th, 1881. Hundreds had been precipitated into the water and were climbing on top of one another to reach the surface and the shore, and among the struggling mass of beings was a small lad who, in his fall into the water struck on the back of a gentleman; the man feeling the weight on his back rather heavy, and not knowing what it was, tried violently to free himself; but the little fellow in desperation hung on with a death grip, and with the man reached the shore in safety. Thus in financial life, especially when disasters overtake men or a panic sweeps over the land, men climb over one another and hang on to each other with all the intensity of desperation, that they may reach the goal of success and avoid failure.

There is always a good reason why one man succeeds and another fails. It is because one understands business principles and rules, and knows how to apply them better than another. And it is to some of these rules, principles and requirements, that I wish to call the attention of the reader. In the first place all men are not qualified for a business life, do not know how to carry on and manage a business for themselves. There are a great many who are better fitted to do business for others, than for themselves; that is, they can do the work, but are not capable of managing the financial part. There is a vast difference between the ability to make a thing and the ability to draw custom, to buy, sell and dispose of manufactured articles. The one requires skill and tact, the other,

judgment and push or force. Here is where a great many make a mistake; they do not distinguish between talent for doing things and talent for managing things. Hence quite a number who fail in business for themselves, might be successful doing the same thing for others. In other words, a man might steer a ship quite well and safely, but were he to attempt to be a pilot, he would very likely run her on the rocks and to destruction. It takes a different kind of knowledge to pilot a vessel than what it does to steer it. A man may know comparatively nothing about the structure of a ship, or even the control of it, but if he knows all the dangerous places in the bay or channel, and the course to be pursued to avoid them, he is fit to be pilot, though other men may man the vessel, do the work on it, or engineer the machinery of a steamer much better than he could. Business tact is not mechanical skill nor intellectual ability, nor both combined. It is a peculiar and special talent. And the man who contemplates starting in business for himself had better find out before he begins whether he possesses that kind of business talent or not, otherwise he may lose his time and money, and probably the friends who helped him and then lost faith in him, if not money as well. I would not say by any means, that a failure in starting out in life always indicates poor business tact, any more than the battle of Bull Run indicated the power of the South, or the weakness and failure of the North. A bad beginning often makes a good ending; and very often the difficulties and failures that beset men at the start, work to their success in the end, providing they have enough practical talent to profit by their experience, and see where and how to do better in the future. There are a great many, however, who thoughtlessly and conceitedly jump into business with false ideas, having neither pluck nor tact, and such will fail and fail, till eventually, like a drowning man, they will sink to rise no more.

Another difficulty is, that men and women get into the wrong occupation, or pursuit, or profession—the one for which nature never intended them, and for which they have little talent. How then can they expect to be successful when out of place and trying to do what they cannot do? Think of the hundreds of accidents and the immense loss of life annually through men being in the wrong place! Men get into positions on railroads and steamboats who, through carelessness or deficient talent,

cause accidents that hurl men, women and children by hundreds into eternity. In such a case not only is the individual himself affected by his being in the wrong place, but society is frequently a much greater sufferer. A man's family, if he has one, suffers also, because he will not make as much money, as a rule, in the wrong calling as he would in the right; hence it is a serious mistake for himself, his family and society, when he gets into the wrong place. It is a bad thing for the nation, frequently, when men get into prominent positions and are not fit for them. The wrong man at the head of an army would be terribly disastrous to the whole country, and might cost it its liberty. Napoleon always selected his generals by their noses. He wanted no men with short, flat, insignificant noses for commanders and fighters, and he was right. So if a man wants to be a speculator or general business man, he must see that he has the right kind of a nose on his face before he begins, or somebody that has a better business nose will scalp him pretty badly. Many a man who goes on a board of trade to speculate and is not fit for it, loses his little all in a single deal or in a day, leaving the scene of action a wiser but sadder man.

There are too many in the world who want to get rich too fast. They are not satisfied to make money in a safe and reasonable way. They must make it in a lump, and they often lose what they have in a lump too, because their selfish and ambitious natures overbalance their talent and judgment, when they get about half crazy and take great risks. Business gambling is just as risky and dangerous as any other kind of gambling. A good many people spend half, two-thirds, and sometimes the whole of their life trying to find out what they are fit for, and thus they go on blundering through the world from one thing to another, wasting their time and energy. How much better this world would be if everybody was in the right place! How much happier people would be; how much more successful they would be, and how much less real poverty, misery and even crime would exist!

The first among the conditions and qualifications which I propose to enumerate as essential to the successful business man is HEALTH. What can one do or accomplish with a broken down constitution? or how much energy can he manifest with a weak stomach, liver, heart or lungs? People do not realize how much

they lose every year through poor health, loss of time, money, pleasure or happiness. True, many of them toil on and battle against the weakness of the flesh by force of will and ambition, but they only shorten their days, and by the time they have provided themselves with a comfortable home, or made a fortune, they die and leave their hard, wearisome earnings to others. Many a man has built him a beautiful house to live in, and about the time it was finished, sometimes before, he has found his bodily home to be underneath the ground. Nervous prostration, consumption, or heart disease has carried him off. Look into the faces of a large proportion of business men and women and you can read the sad story of an overworked body and brain. They are pushing business at the expense of health and happiness. And tell me, reader, what good is money if you are too sick and feeble to enjoy it? I remember a lady I once met in my travels, worth a quarter of a million, but her stomach was so weak that she dare not eat solid food. She would have been a much happier woman with less money and stronger digestive organs. Life to her was almost misery, and if she had been obliged to make her own way in the world she would have found it pretty up-hill work.

A healthy man, other things being equal, can certainly accomplish more than a sick man, not merely through vital force, which imparts strength and the disposition to labor, but on account of brain qualities. He thinks better and clearer and more intelligently, sees things in a different light, and knows better what to do, and has greater resolution and determination to do it. The sick man is easily depressed and soured in disposition; then he becomes irritable, peevish, fault-finding, hard to please, borrows trouble and goes half way to meet it, especially if his Cautiousness is large; but the healthy man looks on the bright side of the picture and takes a more hopeful view of things. Think of the number every year who have to give up business or go into something else on account of their bad health. About two-thirds of such cases are owing to downright negligence on their part; they studied money-making, but not themselves. In their anxiety to do business they overreached the mark, and in the end lost by it; whereas, had they taken care of themselves they might have continued on in their first calling and eventually succeeded. There are plenty of business people who hardly give themselves time to eat, and

do not take as much care of their own stomachs and bodies as they do of their horses and pet dogs, cats and birds. No man can afford to be sick, whether he be rich or poor. His time is valuable either to himself, his family, or society, and to waste that time, or a part of it, through violation of natural laws is a sin against himself, his Maker, and his country. A sickly body and despondent mind has been the cause of many a suicide, because business cares and troubles weigh heavily upon such persons and produce a species of insanity; hence a healthy mind, which can only be obtained through a healthy body, is essential to success in any sphere in life. No weak, sickly man can be as great and powerful in any position, profession or business as a healthy, vigorous man can. Great orators, statesmen and singers generally have large chest capacity; that is, one of the essential qualities to complete or perfect success and greatness in either the literary or business world is a well-developed chest. A large chest is one of the signs of longevity; so let those who wish to hold out in life's struggle, and live long enough to reap the reward of their toil, cultivate chest power by strengthening the heart and lungs. Famous race-horses have powerful hearts and lungs, which are just as essential in winning a victory as speed, because the latter needs the former to give endurance; otherwise the animal would be exhausted in a short distance, leaving the slower but stronger horse to win the race. So in the race and contest of life, men need strong, steady, enduring powers of mind and body as well as activity and keen perception; otherwise their labors and growing success will be nipped in the bud.

The second element of success is self-knowledge, for no man need expect to climb far up the ladder of fame without knowing himself, his excesses and deficiencies, how to use himself and make the most of himself. He must as thoroughly understand his own brain mechanism and how to control it as the engineer does his engine, or the mechanic his tools or machine. A man ought to know whether he is thinking right on a subject or not, and he would know if he understood his mental faculties properly. And I claim that the science of phrenology will enable a man to understand his peculiarities much better than any other system of philosophy or kind of education. When you know the strength of every faculty, the size of every organ, and the relation they bear to each other in their combined and individual action, you can easily see and under-

stand why you think as you do on a certain subject, why you have a desire to do one thing and not another; and then knowing the cause and source of your thoughts, motives and desires, you know whether they are right or wrong; not in every instance and particular but in matters generally. Suppose for instance a man is deficient in concentration or continuity, which is the faculty that gives patience and the disposition to stick to one thing; but has large ambition, which imparts a desire to go ahead and to be something or somebody, or to do some great thing; what would be the result of such a combination of power and weakness in business or in life? Just this: the individual on going into business would want and expect to do big things right away; he would have no patience to work up by degrees, and if things didn't meet his expectations or go as he wanted them to, he would be restless, dissatisfied and spasmodic in his efforts and soon give it up and go into something else; turning himself into a sort of business flea, jumping about and biting at one thing after another, but never accomplishing anything; or he would turn his hand to all sorts of things and be jack of all trades and master of none. And this is what thousands of people are doing all over the country. Now, if these people really knew and realized how large ambition and small patience affected them in thought and action, they could and would by force of will and judgment counteract the unnatural tendency to change, and to disconnectedness of thought and purpose, and stick to one thing. Then they would most likely through perseverance eventually succeed; providing they used caution and common sense in starting right to begin with.

Take another illustration: here is a man well on in years who has done well and accumulated a good sum of money or its equivalent in property, more than enough to enable him to live in luxury the remainder of his days, but he sees a chance to speculate and in a moment of excitement he assumes great risks; becomes involved in financial difficulty and finally is a total bankrupt. Like a wealthy banker I once heard of, a gray-haired man, who was not content with what he had, even in old age, but must needs invest heavily in some speculative enterprise till he lost everything, even his house and lot, and had not a roof left to cover himself or his family, nor a dollar save about eight or ten which his wife had in her pocketbook. Now, in one sense I have little sympathy for a man

of his years and business experience who, committing such a foolish and rash act, leaves himself destitute. It simply goes to show that even old age and worldly experience is not sufficient to give a man a knowledge of himself. Had that banker known how unbalanced his mind was, his common sense would have prevented his plunging himself into the terrible financial disaster and ruin which brought sorrow and misery to his declining years. It seems almost incredible that a man would risk his last dollar in the hope that he might possibly double it, with nothing more for security than the circumstances of the case which he might or might not see through or understand, and it seems to me that no person would do it unless blinded by a conceit of his own judgment and ability. And the only way for a man to prevent himself from running against the rocks that beset his business pathway is to know all the peculiarities of his mind, his strong and weak points combined with a general knowledge of the world and business principles. Selfishness and ambition is so large or strong in some people that it overbalances their cautiousness and judgment; hence, they get into business over their heads, so to speak, and are strangled before they reach the glittering prize. In this way thousands have sank to rise no more, and I suppose thousands more will do the same foolish thing, because there are few men who seem to benefit by the experience of others. They seem to think themselves too smart to be caught in the same trap some other knowing fox was slain in. Like a young man I remember who started in business, backed up with capital by his mother, but who lacked management and business tact, and was too free and easy in his way. After he had been running the place awhile I ventured to tell him that if he did not look out he would run it into the ground. He was angry at my statement, and remarked in a bragging way that he knew what he was about, but it was not long afterward before he closed up business, or it closed him up, in that place. Let every man and woman take heed to that motto of the ancient Greeks, "Know Thyself," which they wrote over the doors of their temples!

The next thing to be considered as essential to success in life is suggested in the statement of Pope when he says, "The proper study of mankind is man." Therefore in addition to, and closely connected with, the study and knowledge of ourselves, comes the study and knowledge of others. As human nature is pretty much

the same in many respects all over the world, it naturally follows that when we study our own natures we indirectly study others, and studying others helps us in turn to understand ourselves. This kind of knowledge and the time we spend in acquiring it, is a paying investment, and will bring its own reward. No one can afford to be ignorant of human nature and character, because it is the pass-key to success, not only in business but in all the walks and callings of life. It is certainly of great importance to every person to know who to trust, who to put confidence in, and who not. Ignorance of human nature, or the motives and principles that actuate and govern men is the royal road to ruin. And how few there are who have not lost time, money and property, and experienced considerable trouble, by not knowing the man or men they had to deal with until they found them out by sad experience. A business man ought to study the habits of people and the motives and principles that underlie human actions just as much as he studies his business; and wide-awake, successful men, as a rule, do. I have met men professionally, who have told me after examining their heads, that they owed and attributed their success largely to their knowledge of human nature. In order to know how to deal with men, and how to manage them, it is necessary to know their disposition and peculiarities of mind, which can be discerned from the face, conversation, and manner in general. A wholesale clothing man once told me that he knew whether to trust a man with goods or not, by talking with him five minutes and taking a good look at him, and that he hardly ever made a mistake.

Business men who have intelligent wives or women in their employ, would do well to consult them occasionally as to the characters of men they wish to trust, or enter into partnership with, because women are generally good readers of men's characters and motives. A married lady once told me, just as I had completed an examination of her husband's head, that she had warned her husband against going into partnership with a certain man, but heedless of her advice he did so, and got taken in pretty badly. Women may not be good judges of the value of property and business matters generally, but unquestionably they are good judges of men. A young lady attending a reception room in Philadelphia, was asked by a strange man who stepped in, to change a ten-dollar bill which she did, then he wanted to give back some of the bills for

others she had, and asked her if he could not have one in place of another. "No," said she, emphatically, "you can not have any more." She saw through him; his object was to get the money mixed up and herself confused, and in that way get a two or a five dollar bill extra. For the same man had been in other stores near by and played his game successfully.

A good salesman is one who understands people and knows how to take them and talk to them; one will sell goods where another will drive a person out of the store. A saleslady in Chicago had gone to her dinner, and while absent an old but excitable customer went to the store and was waited on by another lady who, instead of selling goods had got the customer's temper up boiling hot, and she was just making her way out of the door as the other lady returned from her dinner. She stopped the woman, got her quieted down and pacified, then sold her what she wanted. There was the difference in the two ladies; the one understood human nature the other did not. I heard a traveling salesman speak in a church meeting one evening, and in his remarks stated that eight or nine-tenths of the people he sold goods to in his travels, were those who told him positively when first addressed that they did not want anything. Well, what did he do? Why just returned to his hotel, studied his man over, then called again and sold him a lot of goods, and the next season when he would call, he would probably see them lying on the shelves unsold and untouched, or the greater part of them, so that he sold him goods he really had no demand for. To some it may not look exactly right for a man to sell or try to sell another what he does not want, but really it is not the drummer's or agent's business to study what the merchant wants or can sell, that is for the merchant to study and know himself. The drummer's business is selling and doing all he can for the firm he represents. Again a good salesman can generally tell as soon as a person walks into the store whether he or she wants to buy goods or simply look around for curiosity and pastime, as many women in large cities do who have not much else to do.

But not only should the man who sells understand human nature, but also the man who buys. If he does not he will either get a lot of worthless things palmed off on him, or else he will buy what he cannot sell; that is, by not understanding the tastes and wants of people generally will buy what they do not want, and there-

fore it becomes dead stock on his hands. In my younger day, when I first began business and before I knew much about human nature and still less about buying, I got caught in both of these traps. An acquaintance of mine had bought a lot of cheap and worthless perfumery, and judging me, I presume, to be an easy man to sell to, he offered it cheap, at the same time praising it up as Lubin's best perfumes. I thought, greenhorn as I was, that the bait was good, so I bit at it and got caught. I perfumed my handkerchief and tried to sell it to the ladies who came in; but they were too sweet already or else they knew better than I did what good perfumery was. It was no go, and the most I could do with it was to perfume my room and give it away. My next experience was in buying pictures. I was always passionately fond of pictures, especially portraits, statuary, etc., but I was living at the time in a town of about five or six thousand population, where the taste of the people for works of art was not very well developed. But I did not stop to think what the people liked or wanted, so when visiting a large city I saw a lot of beautiful pictures with which I was perfectly delighted, and supposed that other people would be too, and bought about sixty or seventy dollars worth, thinking I was going to make some money out of them; but, alas! I was doomed to disappointment, and all I could do with my pictures was to look at them. That taught me a lesson, that when I bought things to sell to others, I must buy what they wanted; buying to please myself and buying to please others are two different things entirely, and the only way a man can know what others want or will buy is to study their tastes and natures. No doubt the public can be educated to appreciate a certain line or class of goods which they do not like at first; but unless a man has plenty of capital, he cannot afford to wait till he educates the people up to his standard or ideas of things—he must take such steps gradually and carefully.

If a man has to employ help, the better he understands character the better will he be able to select his assistants and manage them after he has selected them, and a man's business success often depends upon the kind of help he has to do his work. Teachers could manage their pupils much better and teach them a good deal more if they knew more about them. Preachers would be more successful in the pulpit and the family circle if they were

better judges of human nature, because they would know how to talk to men and reach their hearts; know how to adapt themselves and their teaching to individual and peculiar cases.

If you ask me how you are to understand human nature, I answer there are two ways; one is by experience and reading newspapers and books, the other is by the study of the face and head scientifically; both combined is the best way. Some ignore those valuable sciences, physiognomy and phrenology, and trust to experience; but the trouble in learning by experience is that it is a slow and pretty expensive way, generally, because experience comes too late to prevent misfortune for the time being. What a man wants is a knowledge that will prevent and protect. After a child has burnt its fingers a few times it learns by experience to keep away from a hot stove, but would it not be better for the child if it could learn without burning its fingers? A man through neglect and indifference loses half of his teeth and learns by regretful experience to take care of the other half, but would it not have been much better to have known enough to have protected and saved the whole of them, which every person could do just as well as not? Hence, I say, learning by experience alone is of no benefit to a person in many instances, because it comes too late. Most people know there are such persons as confidence men, and the granger or countryman, after hearing or reading about some other person being roped in, says with an air of conceit, "Well, I'll bet they don't fleece me that way," and, perhaps, the very next time he enters the city a confidence man steps up to him in a plausible way, tells him a fine story, makes him believe he is acquainted with a number of his friends and gets his money away from him. Then he learns by experience, when it is too late, in that case at least, to look out for confidence men. But if he had studied physiognomy he might have suspected, by looks and manner, the character of the man and saved himself. Almost any man is liable to be taken in by these sharpers, so well do they play their game, if they trust simply to their own experience or sharpness without a practical knowledge of the face. The superintendent of public schools, in one of our large cities, told me how he used to say that he could not see how anybody could be so stupid as to be taken in by a confidence man, and boastingly would say he just wished one of those fellows would tackle him, he would like to meet one of them. Well,

he said, it was not long before his wish was gratified. He had a house and lot he wanted to sell, and one evening while out in his garden a gentlemanly-dressed man walked up to the gate, leading a little girl in his hand, and said, "Good evening, Mr. —; I hear you want to sell your house and lot." "Well, yes, I do," said the superintendent, at the same time inviting the man inside. After looking the place over inside and out he concluded it was just such a place as he wanted and asked the price of it. The superintendent stated how many thousands he wanted, and the man said he thought that was a fair price, and supposed he wished the cash for it, to which the superintendent replied that he would not be particular about the whole amount in cash, providing he had good security. "O, well," said the buyer, "I have plenty of money and would just as soon pay the whole amount at once." The superintendent felt pleased to think he had a cash customer, so easily made a sale, and an arrangement was made to meet the next morning, when the property and deed was to be transferred and the money paid over. By this time, of course, Mr. Superintendent was not only happy but in high spirits over the ready sale at his own figures, being an American; but if he had been a Jew he would have felt the other way, for it makes a Jew mad to be taken up at his first offer; because he thinks what a fool he was that he didn't ask more. But the superintendent, being in good humor, was of course in just the frame of mind to be accommodating, so as the buyer and confidence man was about leaving he told the superintendent that he had just temporarily rented some rooms for his family up the street, and that the woman was one of those ignorant kind who didn't know business matters and wanted her rent that evening; and as he couldn't get at his money till morning would he be kind enough to accommodate him with thirty-five dollars, and he would make it all right when he came the next day to pay for the house. "Why, certainly, certainly," said the school man, who knew more about text-books than he did about faces or human nature, so he cheerfully handed him the thirty-five dollars, thinking that a man who had plenty of money and was going to pay cash down for a house and lot was good for it. But, alas! the superintendent never saw his money bird any more; he had played his game, got the money and skipped, and then the superintendent was a wiser man, but not quite so happy because his friends all laughed at him and

teased him, saying he was the first man they ever heard of who sold a house and lot and made the first payment on it himself. Still he was only doing what thousands of others are doing, getting a knowledge of human nature by experience at thirty-five dollars a lesson, and that is a good deal cheaper than some pay.

Another very important thing to insure success in one's business or profession is to thoroughly understand it. The world is so full of botches, quacks and humbugs in all trades, professions and kinds of business, that it is no wonder there are so many who fail and never make a success of anything they take hold of. If a man is going to be a mechanic let him learn his trade so as to be master of it, because a good workman can get a job much quicker than a poor one. If he is going to be a lawyer or doctor let him thoroughly prepare for it, so that he will know the ins and outs, the ups and downs, and many peculiarities incident to his profession. If he is to be a business man let him study his business and learn how to do it before he thinks of starting up for himself. How can any man, even if he is smart, expect to successfully compete with old established firms, unless by previous experience he is made competent to manage what he undertakes? Some people seem to think that all they have to do is just to rent a store and fill it with goods and the money will come rolling in on them. May be it would if there was no competition, and they kept a line of goods that were in demand, but it is one of the hardest things in the world to find a business and a place where there is no competition. It will pay a man to fully prepare himself for whatever he intends to engage in, be it business, a profession or mechanism. When two brutes want to get up a prize fight they prepare for the inhuman contest for months, and ought not men and women who are about to engage in the long struggle of life be thoroughly prepared for it? Everywhere I go I see men engaged in some business they do not understand, either because they never properly learned it or were not fit for it. And I claim that one of the most essential things necessary to enable a man to be master of whatever he undertakes, is that he possess natural talent for it; for a person is not likely to be proficient in what he has little taste or ability to acquire, any more than a student is likely to be smart and proficient in some study he has no talent and taste for. Hence the first thing for a person to do when choosing a profession or business or trade, is to find out what he is

best suited for, or whether he is fit for anything more than ordinary labor. People would be a good deal better off financially, physically and mentally, if men and women were only in the right place; as it is, I presume one-half at least are in the wrong place. How, then, can they possibly understand their business and be as successful in every particular as they ought to be?

Two things, then, are necessary in regard to business knowledge; first, that a man get into the right business, and, secondly, that he understand every branch of it; and without these qualifications he need not expect as large an amount of success as he would otherwise have, because even if a man is fit for the business he chooses, he cannot conduct it properly without understanding it thoroughly. I tried it once but never want to try it again, for if ever a mortal had trouble and up-hill work I had, just because I had not properly learned the art of photography. I spent about three months in some man's gallery who did not know much about it himself, and then full of ambition like most of young men, I started for myself; but the chemicals would not work right for me and everything went wrong. Sometimes I would get a picture and sometimes I would not. I did not understand photographic chemistry properly, hence my trouble, and though I learned it by slow experience, it did not pay me to run a gallery and pay rent in order to learn the business. And yet this is what hundreds of thousands of people are doing to-day all over the world in the various professions and trades. I repeat, then, that talent for and knowledge of a business are the two requisites for its successful manipulation.

The next thing for consideration is location. Having chosen the right business and thoroughly prepared for it, the next important question is where to do business—in what city and whereabouts in that city, or on what street; because if a man chooses a bad location, his talent and preparation will avail him little. He will be something like a man in the water who is a good swimmer, but is taken with the cramps so that he can neither use his knowledge nor his muscles. Barnum, when in London or some other city in England, went into a show, and after looking around and watching and listening to the man exhibiting, got into conversation with him and said: "My friend, you are a good showman, but you have got a poor location," or words to that effect; and that is

the condition of a good many men in business, and all that prevents them from doing well. They have opened out or set up in the wrong place. Many a school or college has been located in the wrong place, and in time has fizzled out. Many a house, church, and even town or city has been located in the wrong place. I remember seeing a town somewhere in my travels in which a large sum of money had been expended in laying out streets and blocks with the expectation that the town was going to grow rapidly, but it never grew and probably never will, because it is not the location, in the present order of things, for a large town or city. So capitalists frequently erect factories, mills and foundries of various kinds where they fail to pay, because badly located. Professional men often choose a poor location for an office, either in the wrong part of the city or the wrong side of the street, or in the wrong kind of a building, or in connection with improper associations. Some men have little taste or refinement about them and get into a building that has a bad entrance or surroundings, or one in which the offices are roughly finished, dirty looking and unfit for the purpose for which they are used. Such men need not expect the better class of people to patronize them in such holes. If men want to do business in refined society, they must present a tasty and respectable appearance, personally as well as in their places of business. When I enter a seminary or college to arrange for a lecture, I notice the first thing the president or principal does is to scan me from head to foot—that is, in many cases where I happen to be a stranger—and the appearance I present goes a long way with my making an engagement. If a man looks dirty and slovenly it goes against him, but if neat and tasty it speaks in his favor. So far it may be right to judge of a man by his clothes; but this kind of judgment should not be carried too far, because a blackleg may dress fine, and a great many people depend too much upon a man or woman's dress.

Geography is a valuable study for the business man, and he should be well posted concerning his own country, especially if his business or profession requires him to travel or send out agents. It is a kind of business knowledge he can't afford to dispense with, and the more he studies the map and finds out the locations of towns and cities, what they are noted for, and things or places of interest connected with them, the more practical business knowl-

edge will he possess. What could a general do without a knowledge of the country through which he travels to meet the enemy? During the late Franco-Prussian war the leaders of the German army were as familiar with the geography of France as the French were themselves, and that was undoubtedly a prominent cause of their success. When one of Napoleon Bonaparte's generals mistook the road and marched several miles out of his way, making him too late to render assistance to Napoleon's army, it cost him the battle of Waterloo; at least that is the attributed cause of his failure. And is not a large wholesale merchant or manufacturer equally dependent upon a knowledge of the country and city to know where and how to dispose of his goods at the best prices, as well as where to get his supplies at the lowest figures? And when any man contemplates starting out in life and in business for himself, it will be well for him, if he can possibly do it, to travel awhile and look around, because where one man can do business successfully another may not, for the same reason that a show or lecturer that draws well in one city may not in another. A man's ideas, tastes and manner of doing business may be better adapted to one class of people or city than it is to another, and this will necessarily win business friends in one place easier and quicker than another. Let him study himself and the customs and taste of the people well before he locates, then he may avoid the necessity of removing to some other place after two or three years' trial and struggle for a business foothold.

As to the amount of capital necessary to start with, no definite rule can be given, as it depends largely on circumstances, the nature of the business, and the kind of person. One man can pull through and make his business go with less capital than another, and I presume few men begin with everything paid for. It is better for a beginner to start as free from incumbrances as possible. To be all the time close run and not have the means to push a business with, is very apt to terminate in bankruptcy or failure in some way. Better for a man to work on a salary and save up for a few years than to start entirely on credit, as many have done. Then again it is almost as bad for a man to have plenty of money to back him as not enough, because he is very apt to feel independent, less accommodating and less enterprising than he would be if he had nothing but what he made. And with plenty of money he is more

lavishing and careless in expenses. I remember just such a case. A man who went to Chicago opened out big, got out a small paper and was going to do big things, but it was not more than a year or two before his things were in the hands of his landlord for rent. He had money, but he lacked good judgment and management, and had a poor location besides; hence as soon as his surplus money gave out, he was in a financial ditch and couldn't get out. But, as I have already intimated, some kinds of business require plenty of capital to begin with, and could not be started without, while other kinds may be commenced and carried on with a reasonable amount of credit.

The next thing I wish to discuss as connected with business success and failure is the executive power. There are various elements of character that give a man the ability and disposition to execute his plans and carry on his business. One of them is Perseverance. Without that he will not surmount and work his way through the many difficulties and discouragements that will beset his career. He will too readily succumb to circumstances, and see a lion in the way at almost every step he takes. One of Grant's chief qualities was dogged perseverance—that nature which prompted him to say he proposed to fight it out if it took all summer, and which made him undertake a military exploit against the judgment of his generals and all military tactics or rules, but which made him in the end a victor, crowned with lasting honors. Many a man through lack of perseverance has dug his own business grave. He did not succeed because he would not. There is not much accomplished in this life without continual and persistent effort, not a spasmodic splurge for a little while, but steady application. The difference between such efforts was forcibly illustrated at the battle of Waterloo. The French made brilliant charges, but the British held their ground with such unyielding tenacity that they were unable to break their columns and squares sufficient to produce a rout. This is the kind of grit that men want in business or in professions or in scientific pursuits and new enterprises. Where would our inventors and discoverers be without perseverance, and how would new countries be opened up and peopled without this important trait of character which laughs at difficulties and surmounts all obstacles? Be sure you have got the right business and are located in the right place, then persevere with all your might, and success

will eventually crown your labors. But if, like a wolf, you only snap at a thing, then instantly let go, you may keep on snapping till you are gray-headed without accomplishing much. Be a sort of human bull-dog in business affairs—that is, when you bite, hold on. Think of the spider, also, how it toils and spins and re-spins as fast as its threads and web are destroyed. Or be like the Chicago people after the great fire, who, homeless and penniless, many of them, went to work with a spirit of perseverance and zeal to rebuild their homes and retrieve their fortunes. They did not sit down and fold their arms in a fit of universal despondency and cry like a child over spilled milk, but the motto was, "Up and at it again." I do not mean that they did not feel their loss keenly, but they did not allow their feelings to daunt their courage and paralyze their will-power, and thus settle down in despair and indifference.

Closely allied to perseverance is energy, push, and go-ahead-ativeness; getting up steam and driving things, pushing the business and reaching out after, and not waiting for people to come, or something to turn up. For the fact is if a man does not push his business it will never push itself, nor will any one else push it for him, unless they push it to the wall; they will certainly not push it ahead. It is amusing and yet suggestive to see how many ways, means and tricks some resort to in large cities to attract the attention of the public, especially some of the stands on the streets, shows and museums. Going down the Bowery in New York one night I noticed a man with a stick in his hand going through all kinds of antics and pointing to notices on the bulletin boards. His object was, of course, to attract the eye, arrest travel for a moment, and secure attention to the advertisements of the ten cent show, and of course hundreds stopped to see what was going on that would otherwise have passed by and taken no notice. His performances were more like those of a crazy man than any other, but that was just the kind to attract a Bowery street crowd, which is generally a mixture of all elements of society, but chiefly the lower and middle classes, good and bad, with a pretty large share of the latter. A gentleman told me that one day while passing along one of the thoroughfares of New York, he noticed a man silently pointing a stick to some articles on his stand; he naturally looked to see what the man was pointing at, and discovered it was the very thing he wanted to buy, and hardly knew where to look for it. If it had

not been for the man pointing with his stick or cane he would have gone by and never seen it. These may seem strange and foolish actions to some people, but they secured business and brought in money, and made the thing a success, so every man has to find some way to push his business; the best way is for him to study out according to the nature of the business and the place he is doing it. A man can sell almost anything if he finds the right place and right way to do it. I once heard of a man who was selling some insignificant and almost useless article at small prices on a street corner, when finally a matter-of-fact gentleman came along, and thinking he was wasting his time to no purpose said to him, "Why don't you get something useful to sell that people need and will buy, because nobody but a fool would buy one of those things." "I grant that," said the street peddler, "that nobody but a fool will buy one, but how many fools do you suppose pass by here in the run of a day?" That was a point the critic had not thought of before.

Another important characteristic in business is force, execution, the carrying out of one's ideas and plans. Some people are forever planning but never executing or putting into practice their ideas. They are practically day dreamers, have lots of business ideas but seldom make any use of them, and therefore, accomplish little. The successful man is the one who works out his plans, who the moment he has matured an idea makes a practical use or application of it. Business with him is business, something to be attended to right away; there is no nonsense with him, no foolishness, no idling of time and loitering around, gossiping and joking. His mottoes are: "Be up and doing while the day lasts—now is the time—strike while the iron is hot—make hay while the sun shines—procrastination is the thief of time—be sure you are right then go ahead." He wants no drones in his employ, but live, active men. He works himself and expects everybody else to do the same. That is the kind of spirit that wins success, because it possesses business industry. This talent (for it is a talent) arises from the organ of destructiveness, and is the backbone of business enterprise and ability. Energy, which springs from combativeness, makes a man fight difficulties and opposition, but force gives him the impetus to go through it. Force in the individual is what weight and strength are to the locomotive; it is that wherein its

force or power consists, whereas, energy may be compared to its speed or propelling power. The power to execute is what every man should study and vigorously cultivate who is deficient in it, otherwise he will be swallowed up by opposing forces, unless other elements in his character help to carry him through. The way to cultivate it is to do your very best to execute your plans and accomplish whatever you undertake. In other words turn your thoughts into actions or instead of merely thinking about what you would like to do, go to work and do it. Stagnated thoughts are as useless and unwholesome as stagnant water. It is living thoughts and plans that bring the financial harvest. Hence, the successful man is a live man, not a theorist or visionist whose imagination suspends him half way between earth and heaven. A visionary and imaginative mind is very good where it belongs, but not good for business management; that requires a mind more worldly and practical.

But men not only require perseverance, energy and force, but concentrated effort as well, and where a great many fail is through a lack of concentration of their talents and energies to the one thing or one business which they have in hand. Too many irons in the fire at once keeps a man in hot water all the time, and the result is he does nothing thoroughly; he becomes jack of all trades and master of none. When you hear of some big firm going to smash financially, you will be pretty sure to find on investigation that they were dabbling in something outside of their legitimate and prosperous business. They were probably speculators in mining stocks or some new and risky enterprise. I am speaking now of firms that have been doing a good paying business, not those who have been battling against adversity and want of business from the time they commenced till necessity or their creditors compelled them to suspend. One thing at a time is the safest course to pursue under ordinary circumstances and with ordinary people. Here and there a man may have branch stores or two or three kinds of business and be successful, but these are exceptions, not the rule. Far better to give your entire mind, energy and time to the study and management of one thing.

But the thought I more particularly wish to bring out under the head of concentration is sticking to one thing. So many become sort of jumping-jacks from one thing to another all through life

that they never get beyond mediocrity, never become experts at anything, nor reach a point of eminence. A life of earnest toil in the pursuit of one thing generally brings reward and success of some kind. Every young man and woman should have a definite aim, object or purpose in life. One of the saddest remarks I ever heard made was by a young man who, in company with another, was walking along a street in Chicago just in front of me one evening. They were talking loud, and I heard him say: "Well, I don't care; I have no object in life to live for." And I thought to myself, then you are certainly an object of great pity. For young men and women to start out in life without any definite object before them as to what they expect to do or intend to be, is to live at least a useless life, and one that may very likely lead to ruin and the penitentiary. Let every person set a mark before them, something beyond their present reach, scope or ability, and then let every move they make and every step they take be toward that point or object. Let them pursue a straight, steady and constant course until they reach the height of a noble ambition, or come as near to it as possible. By concentrating your time and talent upon one thing or purpose all through life, you will accomplish more for yourself, and the world too. Then you will not be dividing and applying your talent to two or three things, or changing your occupation three or four times, in a brief career. The desire for change, mingled with a lack of patience is so strong in people nowadays that the natural tendency is to drift from one thing to another and change from place to place, if business does not loom up on the start as they anticipated. The lack of patience and continuity is the reason why some are never thorough in anything they do, never finish up a job thoroughly; begin a thing, then jump off to something else, or hurry over what they are about and leave it in a slovenly, half-finished condition; just as some mechanics half finish their work, and servants who do things half way about the house. They are always cleaning, and yet things are never cleaned, because they do not dwell on a thing long enough to do it properly. And that is the principle on which some men do their business or attend to their professional calling, and then wonder why they are not more successful. I have known men in book and news stores, for instance, to be full of excitement over some new book or paper and try to sell it for a few days, then as soon as the novelty died

away their interest would give out, and they would pitch it one side to try something else; whereas, another man with more patience and interest would keep it before the public and sell the same book or article for months or years. How difficult it is to find two or more persons engaged in ordinary conversation stick to the same subject five minutes at a time. One is sure to interrupt the other, who is explaining his views, by asking a question or making a suggestion relative to some other topic or side issue, and then the conversation is instantly turned upon something else, and thus it goes on, changing every minute or two, till in the course of half an hour or more they have talked on all the current affairs of the day without doing justice to any one of them; and when people allow their thoughts and minds to be so changeable in conversation, they are very apt to become so in business, even though they may not perceive it.

Integrity or square dealing is an important element in the business and professional man's make-up also. A good many do not believe this doctrine, judging from their mean, unprincipled tricks, for they skin everybody they can. Walking out one Sunday afternoon in Washington, D. C., with a little girl, the daughter of a friend of mine, she called my attention to a small confectionery and candy store. Said she: "That woman does not keep open on Sundays, but she steals enough through the week to make up for it," and then told me how she overcharged her for something she got; took advantage of the girl because she was young, I suppose. So common are these sharp tricks among business men that one has to be on the lookout all the time as though he was watching thieves, or else get imposed upon. Even large stores and firms, where one would suppose they would be above little, mean practices, will bear close watching. These people seem to think that way of doing business pays. Perhaps it does for the time being, but not in the long run. Let a man establish a reputation for honest dealing and he will gain the esteem and confidence of the whole community. Even children are so educated that their minds are imbued with the idea that it shows smartness and originality to take advantage, get the best of a bargain, and make money by mere policy, trickery and cunning. To make money is the chief ambition of men, but as to how they make it is a matter of indifference, providing they only get it. But let a man once become

known as a sharper and trickster, and even dishonest people, as those of his own stripe, will be pretty careful how they deal with him, if at all; and I venture the assertion that a rogue or thief would rather buy goods of an honest than a dishonest man, unless in the latter case it was a matter of friendship or mutual interest. The amount of money a man takes in is not all that constitutes his success. He may steal himself rich, or in some way make a large amount of money by fraud and deception, but I should not apply the term *business success* to such a person. Business implies an exchange of goods or labor for value received, and that is based upon honesty or square dealing between man and man; hence I call that man a success who prospers by straightforward dealing.

Punctuality is also of the utmost importance in business matters. To be on time and to keep an engagement at the appointed hour is as necessary as keeping one's word or paying a bill. A few minutes late may make a great difference in results, not only to the person you disappoint but also to yourself. I heard of a gentleman who resided in New York city, I believe, who by misfortune had been thrown out of business, and his friends did their best to help set him on his feet again, and had arranged with some prominent business man to meet him for a consultation in reference to an interest in his business which was considered very remunerative and a splendid opportunity. The time and place were arranged and the gentleman in business was at the place sharp at the hour or about five minutes ahead; he waited a few minutes but the unfortunate man did not appear. Willing to give him a few minutes grace, he waited ten or twenty minutes after the hour mentioned, but he did not come, and so he returned to his own place of business. Ten or fifteen minutes later the dilatory man put in an appearance only to be disappointed. Another effort was made for a meeting but of no avail, as the prompt business man would not on any consideration take a man into partnership with him who was so negligent, careless and indifferent. Hence, by being a few minutes late, he lost the best chance in his life. I never could see the sense of a person having a time or appointing a time to do a thing if they did not intend to be punctual. If I were to make an appointment to lecture at eight o'clock and got to the hall at half-past eight or a quarter to nine, I should expect to find empty seats. Nevertheless, I have known an audience to be a half hour late in

getting together, for in some places it is a common habit with the people to be behind time. I gave a course of lectures in a certain male and female seminary in the West, and found every evening the students were late. They seemed to have little regard for exact time, and it did not speak well for the government and influence of the school. Some business men, who employ a large number of hands, have deemed it necessary to adopt a system of fines for late employes. They had to do this or lose many hours work every day, besides experiencing other losses and inconveniences through the careless and indifferent habits of others. It seems a little rigid at first thought to fine or send an employe home for a quarter or a half a day, but when you take into consideration the confusion and loss of time that would take place where there are from fifty to two or three hundred hands employed, and most of them coming in five, ten or fifteen minutes late, it is self-evident that rules of punctuality must be enforced. When railroad officials publish a time-table the public expect the trains to leave at the minute advertised, not ten minutes before or after, and when a train happens to be late, which is often the case, and I suppose cannot be avoided sometimes, the passengers or those waiting are restless, and every minute seems like ten. Speculators dealing in grain or stocks may make or lose heavily in being a few minutes early or late in their arrival and delivery at a certain point. In fact, a man pretending to do business who has no regard for punctuality, who is constantly promising to do or have a thing done, and as often disappointing, is a public nuisance. Of course, circumstances may prevent the best of men from keeping their promises occasionally, especially in a business that is dependent on the weather, like photography for instance. But there are plenty of business men who make promises just to please their customers, and as soon as they are gone forget all about them or wait till a convenient time comes around to attend to them. And there are thousands of people who make engagements without making any effort to keep them, and frequently have no intention of doing so at the time. This sort of thing is very annoying to a business or professional man. People often come to me and make an engagement to meet me at my office or hotel and that will be the last I will see of them, or they will perhaps come an hour or day or two later than they agreed. They will do the same thing with a den-

tist and other classes, thereby causing a vast amount of inconvenience, disappointment and loss of time and money. Though I understand that when a person makes a positive engagement for a certain hour, say with a dentist, and he reserves that time for them and they fail to come, he can collect his pay, and it is only right he should, even from a business point of view. On the same principle if a landlord neglects to call a person up in time to take a train and he fails to meet an engagement and loses money through the failure of the landlord to do his duty, he can collect damages from him. Time is money in more ways than one, and the man who wants to be successful must be punctual and give people to understand that when he mentions a definite time he means to be on hand as near as possible to the minute. I remember the principal of a high school in one of our large cities telling me that he was anxious to get an appropriation for a new school building, and one of the influential members of the board he had to see was a difficult man to manage, and his success depended largely on how he impressed him. He was a lawyer and a busy man; so one day he called at his office and told him he wanted to talk with him five minutes. "Well," said the lawyer, "go ahead." He briefly and pointedly stated the necessities and reasons for a new building, and after speaking four minutes he stopped. The lawyer, looking at his watch, told him he had another minute. "No," said the principal, "I am through," and retired. He got the appropriation for a fine new building. "But," said he, "I believe if I had talked over my time I should not have received his indorsement and influence, and therefore no new building. He saw the principal talked business in a business way, and meant what he said, and that favorably impressed him. Five minutes too much talk will sometimes do the speaker a great deal of harm. In business matters there is a great deal in knowing what to say, how to say it, when to say it, and how much time to take in doing it. If there is any kind of person a business man detests, it is a bore—one who talks, talks, talks, and never knows when to stop. Say what you have to say, and do what you have to do, in as brief a time as possible; then retire and give others a chance to do the same thing. I have seen men and women hang around and talk mostly for the sake of talking, while others would be impatiently waiting for them to get through. No idea nor regard for time whatever; no concern as to

how much inconvenience they put others to, so long as they have their talk and ask all the useless or unnecessary questions they can think of. I notice this peculiarity about a woman in business matters. When she calls to see a business or professional man, she wants considerable time and attention given and shown to her, and if she does not get it, she thinks she is not used right; but when a person goes to see a business woman, she generally wants to get through as quick as possible.

Again, the successful business man is one who studies and practices economy. He keeps down expenses as far as consistent with the advertising and carrying on of his business. He allows no waste or leakage, no extravagant use of materials, but does his business with as little outlay as possible. In other words, he spends as little and takes in as much as he can. They work on the principle that a penny saved is a penny earned, and so while they study how to make, they study how to save, also. This is where some men fail; they try to make but are indifferent about saving, and allow a constant waste or leakage somewhere in their business, which, like a cancer, eventually eats them up. There is such a thing, however, as a man being too saving. I mean, penurious and small in his ideas and expenditures, not liberal enough for his own interest; that is the other extreme. In the former case he loses by careless waste, in the latter by being penny wise and dollar foolish. Generally the men who give largely for benevolent purposes, are very economical in business and in their mode of living. The careless spendthrift and high-living class do not have much to give or else are not that way inclined, so that the economical class, as a rule, do the most good with their money, providing they have enough liberality to prevent them from being stingy and mean. Economy which is the medium between two extremes, either of which may lead a man to poverty, is certainly the best thing for a business man to adopt and practice, for it leadeth unto wealth. Cents make dollars, and it is the little dribblets that some men think too small to notice, that count up and reduce the profits so largely in the course of a year. To be careful over little things is to become master over greater.

Foresight and calculation must also enter into the business man's composition, that he may guard against unseen dangers and surprises of a financial nature. He must be ready to meet emergen-

cies. It is a strong point in the qualifications of a good general, that he be not taken by surprise, unawares or unprepared to meet the enemy; and thus it should be with the business man who is liable to be affected by the failure of others, decline of trade or prices, panics, bad weather, and other causes. I knew of a wealthy business man in the West who had a note against him for eighty thousand dollars, and some one or more of his enemies started a rumor that he was likely to fail, or some such story, and of course he was suddenly pressed for the payment of the note, and although it came upon him unawares and made him hop around lively to collect the money, he managed to meet it and saved himself and his credit. Another case which will illustrate this point, is that of a western merchant who went to New York to buy goods. He wanted to establish his credit and produce a good impression, so he collected all the money he could possibly get together and took it with him or a check for that amount, and on arriving in the city proceeded to the wholesale house he had been doing business with and began selecting goods; after a while the salesman saw he was buying a far heavier stock than he had been in the habit of doing at one time, and as he had always bought on time the salesman quietly informed the proprietor of the fact, who immediately sent for him to come to his office, which was just what he anticipated. As soon as the western merchant stepped in the proprietor said: "Ain't you buying pretty heavy this time?" "Well, yes," said he, "I am. I thought I would buy about twenty thousand dollars worth and here is the check for it." Suffice it to say his credit was good after that, and, I presume, no more questions were asked about how much he was buying. But had he begun to buy heavy without anything extra to back him, he would have injured his credit and consequently his business. So men must look ahead and calculate on the cost of their undertakings and make allowances for contingencies, otherwise their golden plans may be nipped in the bud, and the scowl of disappointment darken their brows. If a man intends to build a house he must first sit down and count the cost, and when he buys goods and contracts debts, he must closely figure on the amount, and how he is going to meet his obligations, or the first thing he knows he will be involved in financial difficulties from which he may not be able to extricate himself; all for the want of calculation and foresight. In proportion as men cultivate the habit of looking

ahead will they be able to see their way more clearly and know what is best to do and not to do. It cultivates a sort of prophetic nature, and prominent, successful business men as well as speculators, are those who seem to know beforehand what will pay. Some men hardly ever touch a thing but what it turns into gold, while others seem to meet misfortune in nearly everything they try; it is mostly due to what I term foresight and calculation, and if a man wants this talent he must cultivate it constantly by trying to read the signs of the times, the course certain events are likely to take, by making comparisons with past and present conditions and circumstances. He must also have a good knowledge of the business world, and human nature, so as to know the motives that actuate men and therefore likely to bring about certain results.

Closely allied to foresight is intuition or first impressions, which spring from the same faculty that gives one the talent to read human nature or faces at first sight. The organ, phrenologically, is located at the top and center of the forehead, and is large in most American heads. And if a man knows how to use this very valuable and self-protecting faculty, it will do more than anything else to carry him safely through life. Whenever you meet a stranger he produces an instantaneous impression upon your mind as to his merits or motives, and in like manner when a man makes a business proposition or suggestion to you, there will arise in your mind at the moment an impression as to the desirability of accepting or rejecting his proposition, or as to the value and merits of the thing or subject presented, whether it be of a business, social or professional nature. And it is this first impression, as a rule, you should be governed by, and should act upon, providing your faculty of intuition is large, which any good phrenologist or physiognomist can easily tell you, or which you can find out by making a few tests or trials of your ability to read people by first impressions. It will require a little experience and observation on your part to know when and how far to be governed by these impressions; but it will pay any man to study and thoroughly understand the workings of his mind in this particular, for a man's success or failure very largely depends upon the impressions he acts upon. Choosing which course to pursue in reference to the untried future, is something like a traveler coming to a point where another road branches off, and he is at a loss to know which to take to reach the desired

place. He gets an impression as to which road he ought to take, and upon the correctness or falseness of that impression depends his pursuing the right direction. He will most likely get up a debate in his own mind as to which road to take, and is about as likely to take the wrong as the right, unless he knows which impression to follow, and it is just so in business. There will be times in a man's life, when he will be puzzled to know which way to turn, or what direction to take, and would it not be worth something to him to know which of the many impressions that crowd upon his mind to follow? It may not be wise to follow first impressions every time and in every case, and it would be extremely difficult to explain on paper exactly when you should and should not do so, but I will make this suggestion from my own experience for a number of years, and which has never failed. When a sort of prophetic impression dawns or flashes upon your mind for a moment and passes away *without* calling up a question as to whether it will be so or not, that is the one to follow, and things will be just as you are impressed. But if the impression so comes that you begin to think and reason the matter over, or comes up again in your mind a few minutes or hours or days afterwards, then it will not take place. On this principle I frequently know things or see things in my mind just as correctly and positively as though they had taken place. The greatest difficulty is in being able to act upon them without arguing or reasoning about them in one's own mind. Such impressions are higher than reason, and therefore a truer light to follow. They emanate from a faculty or faculties located higher up in the brain, and therefore of greater importance. I say faculties, for I am not sure but the organ of spirituality or faith gives rise to some of these impressions. All people may not, in fact do not, have them so strongly marked, but a great many have, and some few, and only a few, I fear, make good use of them. I will give an illustration of how these impressions work and how they may be used. For instance: I had an engagement with a gentleman at a certain hour and something was to turn up that he could not or would not be on hand. I should be sure to have a transient impression to that effect, but if the impression again came up or lingered on my mind so that I began to query and ponder over it as to whether he would come or not, I should know the impression amounted to nothing, and would therefore expect to see him. I



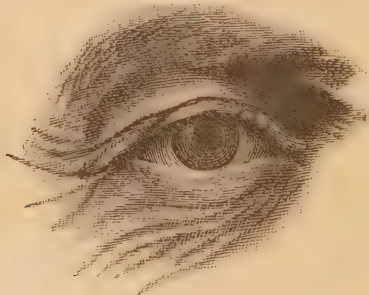
THE BUSINESS EYE.

This eye is sharp and shrewd in managing human nature in a business way, and for self-interest. Can tell business lies whenever necessary to gain a point or evade exposing themselves or their plans. I do not regard it as a thievish, dishonest eye, by any means. It generally possesses good judgment and common sense, and seems well adapted to plan and manage. Observe the drooping, hanging layer of flesh over the outer corner, which is the sign of the above description.



THE HOG EYE.

Observe the small, flat form of this eye, and the lack of well defined eye-lids. There is nothing noble or spiritual in its expression. It is simply a cunning, animal eye, almost destitute of soul capacity.



Thought, talent and power of mind, combined with pleasure, generosity and considerable mirthfulness. The wrinkles running outward and downward from the eye, generally indicate a jolly, laughing nature, or one who can enjoy and appreciate mirth, especially the lines running from the outer corner.

frequently know how a person feels, what he thinks and intends to do in reference to a matter before I hear from him, though he may be hundreds of miles away. These may be peculiar impressions, and I do not know how many people have them, but I do know that thousands have what I term first impressions about people, characters and business matters at first sight, and when they act upon them come out all right, and when they do not, are generally sorry for it afterwards. And a great many business men will substantiate this statement.

Good and regular habits are among the indispensable qualifications of a successful business man. Not but what bad men sometimes become wealthy, but it never does them any good, nor any one else, and their apparent success is but for a season; it dies with them and very often before they do. As a rule, a young man who begins life by sowing his wild oats and running into various kinds of dissipation, going out with fast young company and returning home all hours of the night, is not the man who ever amounts to much and becomes, in the general acceptance of the word, a success. He spends his money too freely; unfits his mind and brain for business; neglects his duties to himself, his customers, and his office or store; loses self-respect, ambition and energy, without which he must certainly be a failure. Dissipating habits will bring a man to a financial grave about as quick as anything I know of; for just as consumption saps a man's constitution and literally eats him up, so bad habits eat up his business and pocket-book, and leave him a wreck, and too often an irreparable one. Sometimes men prosper for years and then suddenly collapse, because they have spent their money to gratify some passion, either for drink, women, or an extravagant style of living; or, it may be, to satisfy the passion of a wife for dress. Any one of these evils is sufficient to ruin a man unless he has millions to fall back upon. It is not every man who can bear rapid prosperity or the inheritance of wealth. It takes a well-balanced mind, with considerable self-control, to guard against the intoxicating, bewildering and exhilarating effects of swift and sudden financial prosperity. The man who gradually makes his money by hard work, knows better how to take care of it, and puts on less airs in the possession of it, than he who gets it in a lump with little or no effort on his own part. The "swells" of society and that class known as "codfish aristocracy,"

who make a great display and pretensions at the summer resorts and other places where they can show off, are not the really wealthy class, nor among those who, by personal toil and industry have climbed to the top of financial success. There seems to be three ways of making money, viz.: by economy, speculation, and trading or general business. The most wealthy men are very economical in their method of conducting business and living expenditures; hence do not pay seven, ten, or fifteen dollars a day at some hotel to feed their stomachs and put on a few airs.

The last element of character connected with business success that I wish to notice is a clear, quick, bright, wide-awake mind, which enables its possessor to determine at a glance or moment's reflection whether to do a thing or not, whether to make a certain business move or purchase, or let it alone. Make a business proposition to some men, and they are like some women who, when a man proposes marriage to them, want a week or two to think the matter over, while some men have minds that seem to work like a flash of lightning, and about as soon as a suggestion or proposition is fairly before them, they have their minds made up and are ready to say yes or no. I do not mean to say, however, that people should not give important questions due consideration, or that it is always a sign of smartness and foresight to hastily decide any and every thing. What I mean is that some minds see through a thing quicker and clearer than others, have a keener business perception as to what is right and best; just as some minds can solve and see through a mathematical problem easier than others, and unfold or unravel a metaphysical mystery or puzzle. Such minds are generally free from passion, and possessed of a good degree of intellectual vigor, if not physical, as well. They are born bright and sharp, and begin to develop that peculiar gift early in life, and unless very serious obstacles oppose their progress through life, are pretty sure to be successful in business. The clearness of people's minds in general, however, will depend largely upon the condition of their livers and blood; hence whatever kind of food or habits of life tend to derange the liver and blood may also be the means of injuring men in their business career. I received a severe lesson in this respect myself some years ago, which I shall never forget. I had arranged to give a lecture on a certain evening, and about a day before the time I was taken with a bilious attack; my liver being

sluggish in its action. I was in a dilemma what to do, as it was a special occasion and I did not wish to disappoint my audience, though I knew I was in no condition to speak. I walked up and down the street trying to wear or throw off the stupor of my brain, but did not succeed. The hour came and I attempted to lecture, though my head was more like that of a man drunk than sober. I soon found after I began lecturing, that it was impossible for me to think clearly and intelligently, and I blundered through as best I could. Suffice it to say I spoiled my lecture, made a poor impression upon the audience and injured myself in the estimation of the people professionally. Of course I ought not to have lectured, but being sick I did not seem to know what to do, my brain was so muddled. That taught me a lesson. I saw if I was going to lecture (for that was in the beginning of my career) I must take care of my liver and have a clear mind. A man should be very careful how he operates in business and what decisions he comes to when his liver is out of order, because not only is his mind befogged, but he feels blue and despondent, and consequently looks on the dark side of the picture, and if his organ of cautiousness is very large he is afraid to move almost for fear of some calamity or misfortune, and is very apt to do the very thing to bring trouble upon him instead of avoiding it; just as some people in looking over a deep precipice become so dazed and stupefied that they lose presence of mind and jump over. In the spring of 1881, I met a man at Watkins Glen, N. Y., who was visiting one of the gorges there. He had got there ahead of me and wanted to go further up, but there was a narrow stream to step over just above one of the falls. The small boy would have jumped over without a moment's hesitation, but his caution was so large that he was afraid to venture, and would have returned without seeing one-quarter of the gorge if I had not met him and went along with him. In fact, his fear awakened some in myself, for although it was but a simple place to step or jump over, there was danger in one slipping and being washed over the precipice. During the summer season the place is fixed up safe for visitors, but this was before the season had opened, and the ice and snow during the winter had washed away many of the safeguards. So one nervous, frightened or despondent man in business will often frighten half a dozen others. The best thing for people to do in battling through life is to keep a stiff upper lip, be courageous, calm and hopeful, and keep their minds and brains as clear as possible.

FLIRTATION.

The Art of Flirting—What it Springs from—A Soft Flirt—Sunday-School Flirts—Summer Resort Flirts—Church Flirts—Charge of the Light-Headed Blondes—Two Kinds of Flirtation—A Family of Flirts—Mistaken Ideas of Flirting—Its Effect upon the Affections—Why Flirting is an Evil—Its Impress on the Face—Mental Effects of Flirtation—How it acts upon the Religious Character of Persons—The Influence of the Music Organs—The Conscience of Flirts—A Polite Flirt—High-School Flirts—A Green Flirt from the Country and his Experience—Changeableness of Flirts—Poetry—A Theater Flirt—Flirting in Salem, Mass.—Two Sabbath-School Pupils—Men Flirts—Drummers and Agents—Men often Wrongfully Accused of Insulting Ladies on the Street—Half Recognition and Full Recognition of Acquaintances by Ladies—School-Girls, and how one of them Acted—Inherited Tendencies to Flirt—A Funny Little Girl—A Flirt's Letter—Poetry—A Flirt's Diary—Dishonest Flirts—Their Business Qualities—Soft Young Men—An Old Flirt in Chicago—The Kind of Minds that Flirt—Superficial Education—Poetry.

FLIRTING is the art of forming acquaintances and carrying on conversation in an improper manner and with improper feelings; receiving and giving attentions with improper motives. It is the giving out and calling out the affections without being in earnest—the prostitution of the affections—the mere animal impulse similar to that manifested by dogs. It is a sort of social theft—a sneaky, underhand, covert way of enlisting and drawing out the feelings and affections. It springs from a perverted combination of amateness and mirthfulness, with generally a light, frivolous character; the latter being chiefly produced by novel reading, which makes girls light-headed, silly and adventurous, and boys bold, daring and reckless. These two faculties combined give first, a desire to talk with and be in the company of the opposite sex, which desire arises from amateness; and, secondly, a desire for a mysterious, maneuvering and funny way of making acquaintances and then conversing with and managing them, which desire springs from animal cunning and the organs of human nature and mirthfulness. This last faculty gives persons a desire to experiment, to try something new, and also imparts a disposition to make fun, as well as the talent to perceive the absurd and the ridiculous. It is

not simply getting acquainted with people without an introduction that I term flirting, but rather the sly, mysterious, half-ashamed, cunning, unmanly and unwomanly way of doing it; the silly manner of talking and acting, as well as the silly and trashy conversation carried on, which is generally more soft and stupid than baby talk. An example of this I saw in a girl going home in the street cars one night, who related in the presence and hearing of all the other passengers what a young man, who had been flirting with her during the day, said to her.

All flirts, however, are not quite as soft as she was. Many of them have just enough sense and secretiveness to keep things to themselves, especially in public. Flirts never think they are soft, nor are the most of them willing to admit they ever do such a thing. In fact, it makes them mad to be told they flirt, but while they do not like to be accused of it, they like to do it all the same. They remind me of two convicts I talked with in the penitentiary on Blackwell's Island, N. Y., one a woman, the other a man. When I asked the woman what she was there for, she replied, "O, for a very simple thing: some ladies accused me of stealing, and I was sent here," intimating that she was being wrongfully punished. And when I asked the man what he was there for, he said, "For nothing. I was just walking along the street and a policeman came up and arrested me." There are very few criminals who are willing to own up that they are guilty or justly punished, and that is about the way with flirts; they like the fun of flirting, but not the name. Many of them have not sense enough to see that they are soft, silly and flirty. A young and pretty saleslady in Chicago, fresh from the country, had made the acquaintance of and was flirting with a young man at her stand in the store. When spoken to in a pleasant way about it, she replied, "Why, I don't call that flirting, to talk with a person I know." "How long have you known him?" was the question asked. "Why," said she, "I have known him two or three weeks!" N. P. Willis, the poet, says a flirt is like a dipper attached to a hydrant; every one is at liberty to drink from it, but no one desires to carry it away.

Though flirts are generally shallow-brained and of a low order of intelligence, with some exceptions, of course, they are invariably shrewd and well informed on two points. They know where the best place is to flirt, and how to do it; in other words, they under-

stand their business, and prefer city life to that of the country; and the larger and gayer the city the better. A young woman of a flirty nature, stopping at a boarding-house where I was in Philadelphia, said she would rather live in New York than in heaven almost, though she had never seen New York, and if she clings to that sentiment long will probably never see heaven either. As to their ingenious ways of making acquaintances or trying to do so, one or two instances will serve to illustrate. Walking along Fifth Avenue, New York, one winter, I observed three young ladies having a lively time just ahead of me. The middle one, seeing a favorable opportunity, slipped and tumbled down on the pavement accidentally on purpose, and as gracefully as a swan glides into the water. She was in no hurry to get up, nor did the others seem to be in a hurry to help her up till I got about up to them, when the other two lazily and laughingly took her by each arm, and as they helped her up she turned her head around and looked at me in an arch and knowing way, as much as to say, "Are you not going to help too?" Another young woman I met in my travels, who was an exception to the rule, and was free to own up that she liked to flirt, told me how she and another girl who were at church one evening wanted to get up a flirtation with the young man who took up the collection. They were puzzled, she said, to know how to begin, but quick as thought almost they discovered a plan. So when he passed around the collection plate they put in some chestnut shells. That made him blush, as he had to pass the plate to others who saw the nut shells. (But what do daring flirts care about making a young man blush; they rather like it, because it goes to show that he is sensitive, tender and fresh in the business.) But that funny little trick told its tale and its effect upon the young man. He took the hint, and when he had turned the miscellaneous collection of money, nut-shells and perhaps a few buttons into the Lord's treasury, and church was dismissed, he followed the two flirts. They were on the lookout, of course, and saw him coming. Accommodating creatures as flirts sometimes are, they must give him a chance to speak and get acquainted without being rude, as he was a church-going young man, hence when he was about up to them one of them slipped down upon the sidewalk in a way that girls know how to do. Gallant young man, only too glad for the chance, stepped forward and picked her up, was thanked, of course, and

in return requested the pleasure of seeing her home, which was readily granted. The other girl seeing how well the slipping business worked thought she would try it also, in order to attract special attention to herself. Girls, however, who slip down on purpose for young men to slip up (and pick them up), should be careful or they may keep on slipping till they slip down to hell.

There were two flirts with features fair,
And heads adorned with auburn hair;
And though they looked so very cute,
They were often dull and mute.

Said one flirt unto the other:
"What shall we do to catch a feller?"
The other said: "To church we'll go
And there perchance we'll catch a beau."

"Agreed! 'tis there we'll wend our way;
'Tis there we'll speak but never pray;
And look so innocent and meek,
We'll have a beau within a week."

So off to the meeting they went,
And there to their feelings gave vent;
The old folks sighed, the young ones smiled,
And the flirts looked modest and mild.

So beaus they came and beaus they went,
Till the winter was nearly spent;
But they couldn't get married that way,
So they both pack'd up and left one day.

When lecturing in Muscatine, Iowa, I visited a Sabbath-school in the afternoon, and noticed a rather handsome, well-dressed young lady trying, or rather pretending to teach a class of boys, but she was really more interested in flirting with a young man who was sitting in the seat adjoining hers. She had no control over the boys whatever, nor was she making any good impression on their minds. Putting flirts into Sunday-school classes is a great mistake, and a decided injury to those placed under their charge.

While stopping at Old Orchard Beach, near Portland, Maine, a young lady, of a thoughtful and devotional turn of mind, concluded she would get the young people of the hotel together and hold a Bible class. She quietly got six or eight seated on the steps facing the ocean. Most of them were inclined to study the Bible with

reverence, but there were two flirts, one particularly, who joined the party just for sport. She would have no Bible, she only wanted to look on and listen, but her ambition seemed to be to make light of every thing said; to laugh and make others laugh; while her conduct was most frivolous and disgusting. Flirts have very little reverence for any day, place, occasion or person. I remember three or four young people who would feel insulted to be considered anything short of ladies and gentlemen, who remained to witness the partaking of the Lord's Supper in one of the large churches of Chicago. They were seated among the members of the church, but their irreverent and disrespectful behavior annoyed and pained the hearts of all Christians who were compelled to witness their whisperings and smiling, and their unbecoming actions. I remember another instance where two young ladies (though the word ladies is too good to be applied to such characters) laughed as hard as they could without making a noise, while the choir was singing the Lord's Prayer in a church in Saratoga. This flirtation business in churches has got to a pitch which is almost intolerable. Why, there is a prominent church in the West, where, a few years ago, the young people when inquiring of their acquaintances if they intended going there in the evening, would say: "Are you going to Rev. — matinee to-night?"

I once attended a church in Haverhill, Mass., where the conduct of half-a-dozen young flirts in front of me was so annoying that I concluded a little change in the wording of Tennyson's "Charge of the Light Brigade" might be truthfully applied to them.

CHARGE OF THE LIGHT-HEADED BLONDES.

Half a league, half a league,
 Half a league onward!
 All in the pews of the church
 Strolled the six flirts.
 Forward the Light Brigade!
 Charge for some fun, they said.
 Into the pews of the church
 Strolled the six flirts.

Forward the Light Brigade!
 Was there a one dismayed?
 Not though they all well knew

FLIRTATION.

That they had blundered—
 Theirs not to pray or cry,
 Theirs not to reason why,
 Theirs but to flirt and die—
 Into the pews of the church
 Strolled the six flirts.

Flirts to the right of me—
 Flirts to the left of me—
 Flirts in the front of me—
 Whispered and giggled;
 Stormed at with looks and frowns.
 Boldly they sat like clowns!
 Into the jaws of death,
 Into the mouth of hell,
 Stroll such wicked flirts!

Flashed all their faces bare—
 Flashed as they turned in air
 Sab'ring the fellows there!
 Charging the audience, while
 All around wondered—
 Plunged in passion's smoke,
 Right through good manners broke!
 The church and people
 Reeled from their daring stroke
 Almost bewildered—
 As in the pews of the church
 Sat the six flirts.

Flirts to the right of me—
 Flirts to the left of me—
 Flirts from behind me—
 Whispered and smiled.
 Stormed at with looks of shame,
 While people went and came,
 They that had fought so well
 With love's bow and arrow,
 Rushed from their seats in church,
 All that was left of them—
 Left of those six flirts—
 Those wicked six flirts!

When can their mem'ry fade?
 O, the wild charge they made!
 All around wondered—
 Shame on the charge they made!
 Shame on that Light Brigade!
 Those wicked six flirts.

There are two kinds of flirtation; one is when a lady or gentleman makes a business of forming the acquaintance of a second party, and keeping such company regularly, perhaps exclusively, for two or three months, and perhaps a year; favoring this party with all the courtesies of courtship, bestowing marks of esteem and tokens of love, then dropping his or her society and playing the same role of endearment with a second, third, and sometimes a dozen different individuals. Sometimes these heartless specimens of humanity will even go so far as to become engaged, frequently to two or three persons at the same time. Such performances are martyrdom to the affections and suicide to the soul! Many a man and woman have been completely broken down in spirit and ruined for life by such unholy and devilish tricks. No person having an ordinary amount of moral principle would be guilty of such a thing. Occasionally experienced flirts try their arts on one another; then it is diamond cut diamond, and they practically say to each other in the language of some writer:

"In vain you strive with all your art,
By turns to fire and freeze my heart."

I remember a family in which there were three or four young ladies, all of them affected more or less with the flirtation disease. One of them had deceived a young man for over a year; and the second had promised to marry a gentleman who went to the expense of building a house, only to be left a forlorn, broken-hearted man. Such women and men are nothing more nor less than soul-murderers! Death is the penalty for those who murder the body, but they who thus murder the soul are frequently considered smart, winning and captivating. And another statement by N. P. Willis is applicable to the above class of women, when he says: "A coquette is one who tries on hearts like shoes, and throws them away with as little ceremony as misfits of morocco."

I do not consider it flirtation when a gentleman, through acquaintanceship or friendship, calls upon one or more ladies occasionally, and takes them out for a walk, to church, to a lecture or some place of amusement, without making any demonstration of love beyond ordinary attachment. Nevertheless, this is what some persons improperly term flirtation. There are many young ladies not satisfied with the occasional call and company of respectable young men, in a social, friendly way, but must have one exclusively,

or none at all. They are of the same mind as a senator's little girl, only nine years old, that was listening to some conversation in the parlor about beaus, when she wittingly chimed in: "If I had a beau and he went with any other girl, I would sit down on him." I hold that no young lady or gentleman has any right to the exclusive company of another, unless it be in pure courtship with intention of marriage. Nor is this a matter of mere opinion, but it is the teaching of phrenological science. To be constantly making love just for the fun of the thing, is to prostitute the affections as really as improper sexual intercourse is prostitution of the body; and, moreover, the former is invariably the cause or preparatory step to the latter. Persons do not become prostitutes and libertines until the affections are disturbed, injured, wounded, or made abnormal in some way. I maintain, therefore, that it would be far better for young people, morally, socially and intellectually, to mingle in a more general social manner, instead of being on close, intimate terms for brief occasions with different individuals. Such a course of action would do more to break up flirtation than any other means I know of, because one reason for young people flirting is the desire for the company of the opposite sex. Making love should never be carried on unless one is in earnest about it. The reason why a more general and social mingling between the sexes is preferable to exclusive association for short periods, or where matrimony is not intended, is because the affections are not drawn out, and do not become so intensely active, disturbed or divided, as they are liable to be in exclusive association. Young people want society and must have it; otherwise their social natures will suffer starvation; but they must be careful how they feed them—what kind of social food they take.

Changing the affections from one person to another produces inconstancy, because it diminishes two organs, which, when large, keep the affections centered and settled upon one object. Continuity and conjugality are the two organs that are injured or diminished in size, and consequently in power, by flirtation. Conscientiousness frequently suffers too, while amativeness becomes more active and grows larger. Hence, the entire social nature is thrown out of balance. I am aware that in the form of flirtation I have been alluding to, the affections, as a rule, are not strong between the parties; nevertheless, there is enough love about it to leave an influence behind.

The second kind or form of flirtation is improper promiscuous acquaintanceship and association; a species of disorderly conduct practiced by persons in all places of public resort. Two persons become partially acquainted for the time being, and hold social intercourse in an unnatural manner and through unnatural means. It is unnatural because it is stealing a march upon the affections and done with improper motives and feelings; a dishonest use and exercise of the social nature; a desecration of the most sacred and powerful feelings or functions of the human soul. Hence, flirtation and proper unrestrained social intercourse bear the same relation to each other that policy does to principle, or dishonesty to honesty. I am not arguing, nor do I believe, that forming acquaintances without an introduction is of itself wrong, or necessarily injurious; on the contrary, some of the strongest and purest friendships on earth have existed and do exist between persons who have accidentally and innocently come together without any formal introduction. For, after all, introductions are in most cases merely a polite way of initiating persons into each other's society, and not a guarantee of character either morally, socially or intellectually.

But it is the peculiar manner, the unnatural feelings, and improper or unholy thoughts, which flirts must necessarily indulge in, that renders the practice objectionable and evil. Every man and woman who has a live and intelligent conscience, must instinctively feel a sense of guilty shame creeping over and darting through their hearts when in pursuit of such imaginary pleasure. It is a kind of feeling that destroys, in time, the nobility of the soul, and belittles persons even in their own estimation! They cannot entirely divest themselves of the feeling or idea that they are doing something they ought not to do, or, at least, something of a questionable character. It creates in persons a sly and somewhat double-dealing disposition, and tends to decrease their frankness, truthfulness and uprightness. All flirts (using the term flirt to include both sexes) have the signs of their character plainly written or indelibly engraved upon their countenance; and these can only be removed by the gradual transformation of their characters. Nor does it require a skilled physiognomist to interpret these signs. Anyone possessing fair ability to read human nature will readily detect the language and expression of flirtation, as represented or pictured in the expression of the face. Say not, then, that flirtation is an innocent

amusement, for whosoever thus persuades himself or herself, will assuredly be deceived.

I will now pass on to treat of the mental effects of flirtation. And in order to make it clear to the mind of the reader, I will first mention the organs mostly exercised by flirts. They are amateness and mirthfulness chiefly, with secretiveness generally in addition, and with experts, a mingling of human nature. For the benefit of those not familiar with phrenological language and its meaning, I will define the organs mentioned. Amateness is love for the opposite sex and a desire for their company. Mirthfulness is a love or a desire for fun, wit, liveliness, experimentiveness, etc. Secretiveness is the ability to conceal and restrain one's feelings; to practice tactics, policy, management and evasion. Human nature is the ability to read others by the expression of the countenance; intuitive perception of character and disposition. It also assists persons in knowing how to manage as well as understand others. To exercise two or more of these faculties without the controlling and counteracting influence of the intellectual and moral organs, will tend to make one light-headed, frivolous, sly and suspicious, as all flirts are, more or less. That is, they lack thoughtfulness and solidity of character, and are prone to a kind of mental dissipation, which destroys the essential qualifications of the true man and woman, viz.: common sense, and a practical recognition of the object and duties of life. Amateness and mirthfulness being the two principal organs used in flirtation, it follows that the thoughts of flirts are mostly centered upon the opposite sex and upon fun; hence, they are entirely unfit for business purposes, or to fill any responsible position in life requiring attention and good judgment.

The ungoverned action of these two organs likewise prevents all inclination for anything of a serious or religious nature. Christian flirts, or rather flirts belonging to a church, are seldom, if ever, Christian workers. They have no taste or desire for active, earnest labor for the good of others. They are in for a lively time, and the little piety they have serves only to take them to church and modify the action or nature of their feelings. Not a few young people, some of them members and some merely attendants, will carry on their flirtations right in the sanctuary and even at the prayer meetings. A church member told a young lady if she wanted to get a beau, to come to the prayer meeting; and I fear that to many, the

most interesting part of a young people's prayer meeting is the after part. One need not go to a theater to see love scenes; Romeo and Juliet is too often played in the pews and galleries of our churches. So we need no stronger proof of its demoralizing influence upon the character and religious nature of young persons.

There are two other faculties, however, which tend to lead the young into the practice I refer to. These are the music organs, time and tune, which, when large and connected with an active, lively temperament, render persons very fond of dancing. Hence, with a certain class, dancing and flirtation are connected, and in many instances dancing parties are nothing more nor less than flirtation parties; at least one leads to the other.

The nature and evil of flirtation thoughts and desires is, that they lower the tone and quality of the mind, heart and spiritual nature. They weaken one's moral principle, and make dormant their ambition. The whole attention is thereby turned toward and set upon the opposite sex. Everything else is of secondary consideration, because amateness controls all the other organs. It makes causality, the reasoning organ, think about and devise ways, plans and schemes for holding intercourse with the other sex; makes acquisitiveness provide means for mingling in their society; makes approbateness and ideality absorbed in dressing well and presenting a good external appearance; makes secretiveness resort to shrewdness in tactics and low cunning, in order to secure its object or carry out its designs; makes conscientiousness blind and senseless, so that it sees little or no harm in the practice. Whenever amateness sits enthroned and propels and controls the action of all the other organs, there will be trouble and degradation in the soul. It is evident, then, that to concentrate the mind on the sexes more than on any other subject, is not only injurious and sinful, but tends to insanity on that subject.

Flirts have very little conscience in matters pertaining to social life. They are liars and deceivers, and if they are caught in a lie and brought face to face with it, they will generally tell another lie by denying the first one. That is, they will declare they never made such a statement; they meant something else. They will deceive their best friends by falsehood and a make-believe way of acting; for when a girl deceives her mother, as she often does, she deceives one who will do more for her than any other being on

earth. That girl or boy who does not make a confidant of her or his mother (if she is worthy of the name of mother), is, in plain language, a fool. In my travels, I one day went into a place of business where I met a young girl, an entire stranger, who, I at once concluded, was a flirt, and taking her to be an interesting case, I thought I would try her. So I began conversation and found it only required about five minutes' talk to make a conditional engagement that if I was in the city over Sunday, to meet her in the evening coming out of one of the churches. She said her folks were away from home, and she had been having a lively time for the last week or two. Her oldest brother was the hardest one to manage, as he watched her closely, "but as far as mother is concerned," said she, "I can make her believe anything." In many respects she was a nice young lady, but in this she was a simpleton, because she would flirt, then lie to deceive her mother. It is really astonishing how such girls play sharp on their mothers and even their fathers, too. Like a girl who wanted to take part in some theatrical performance when she knew her father would decidedly object, so she wrote to her friend as follows: "Jennie, I would like to take part ever so much in 'Caste,' but cannot unless you wait for papa to go away, which will be in the course of two or three weeks, possibly sooner; as for getting mamma's consent I think that can be easily done." (Especially if her mother was anything like herself when young.)

While calling at the office of a superintendent of public schools, in Indiana, I found him engaged in giving an earnest lecture of reproof to one of the high school pupils, for playing truant. She was evidently a flirt, too, for she carried the signs of it strongly in her face; and that was what she played truant for. She would get her father to write letters to be excused from school, while her mother knew nothing about it; and her father would probably think she was doing errands for her mother. I remember the case of a young man in Iowa, whom I saw one winter day, just out of school at noon. A man was distributing circulars, and as in passing along he offered him one, I noticed he refused it, remarking, as an excuse, it was too cold to take his hands out of his pocket; but I observed it was not too cold for him to stand up, or rather lean against a tree, and wait for a girl to come along. It is never too cold to flirt.

Sometimes flirting is rather an expensive kind of business, especially when one of the parties is green or has a soft spot somewhere in his brain, like a man who came to visit the Chicago Exposition, and became interested in one of the salesladies who happened to be pleasing and fascinating in her ways, and a sharp flirt. He bought five dollars' worth of things and gave them to her; also, took a nice ring off his finger and gave her that; invited her out to supper, and, in fact, was very kind, attentive and generous. The girl took all he had to give, but as she thought the five dollars would be more useful than the goods, she put them in the case again and pocketed the money. I presume that affectionate but simple man expects to hear from his would-be sweet-heart yet, but if I am not much mistaken he will be a sadder and wiser man before that time arrives. Rings and hearts are sometimes given in exchange, but it is rather a risky, uncertain piece of business to try to ring the heart of a flirt, especially a city flirt; and if you should chance to awaken tender emotions in her treacherous heart, there is no telling how long they will last, for the truth of the matter is, a flirt is very much like a colt, and trying to catch one is like trying to harness and drive a spirited, refractory and frisky steed. It takes hard labor to get such an animal tamed down. Thus it is with frisky, flirty young women; they never seem to get tamed down in their nature till they are married and become mothers of two or three children; then a portion of them get sensible, while some of them carry their flirting on as long as they have power to attract attention.

The lack of continuity, which imparts a desire for change, is another cause of flirtation. Hence, the desire to change from one person to another, like a squirrel or a bird hopping from branch to branch and from tree to tree. In fact, flirts are regular busy-bees; they pass from one person to another, trying to get a little fun and love here, and a little there, and a little all over. Then they are about as changeable as the wind; they smile softly and sweetly on you to-day, and to-morrow they smile again, but not quite as soft or sweet, and by the third day they have changed their tune and smile no more—they have caught another fish!

O for a flirt, a charming flirt,
With eyes so bright and heart so free;
Whose love comes out in rapid spurts,
And dies away no more to be.

- O for a flirt, a lively flirt,
With pretty nose and under lip,
Who never will a victim hurt
Except to let him gently slip.
- O the sly flirts, those funny flirts,
With eyes so bright with youthful glee;
Whose fickle love but roams and flits
Like restless birds from tree to tree!
- O the sweet flirts, the dizzy flirts,
With hearts so soft and brains so small
They scarce know what to do but flirt,
And spend their evenings at some ball.
- O the poor flirts, the brazen flirts,
With wicked hearts and roguish eyes,
Whose love bursts out in sudden spurts
As meteors shoot across the skies!
- O the wild flirts, the daring flirts,
With smiling looks and winning ways,
Whose souls are full of mirth and tricks
Until they wilt and pass away.
- O the fair flirts, the naughty flirts,
Who sometimes wander, sin and fall,
Because they always catch a flirt,
And tell him to be sure and call.

So crazy with the flirting mania are some young women, that they are not contented when they have the society of a gentleman, but must flirt with some other man, even in his presence. I heard of a case of this kind that took place in a theater. A certain young man noticed his lady (with whom he was keeping company) flirting with a man seated in one of the boxes. He did not like that kind of fun, but he was equal to the occasion and circumstances, however, and turning round to his lady he politely asked her if she would like to make his acquaintance. True to her nature, she said yes; so he left his seat and walked over to the man, and asked him if he would like to make the acquaintance of the lady he had been noticing. He replied in the affirmative also, and, of course, both being agreed, he invited him over and introduced him to his lady, remarking, that he could finish it out and take her home. Having accomplished his object, he left the two flirts and the theater, and never spoke to her or called on her afterwards. Served her right! Some flirts carry on this insane business even after they are married, and when husband or wife happens to be away, they are off with

some other man or woman for an evening visit or a walk, or to some entertainment. This class are frequently found boarding at hotels, as it is very convenient for them to see and be seen there without any questions being asked.

When in Salem, Mass., the place where a number of supposed witches were put to death, I was impressed with the remarkable quietness and inactivity of the city. Everything seemed dead, and there was a lack of that enthusiasm which generally marks the cities of the West. The only time I saw a ripple of excitement, which made things and people appear lively, was on the eve of Decoration Day, 1879, when the young people from the factories were let loose. Then there was life and fun by the wholesale, for I saw more flirtation in one night there than I ever witnessed before in any city of the Union of any considerable size. One would think that both sexes had been separated and shut up for about a year, and were just let out, so wild were they in their conduct. Roaming and pacing up and down the sidewalks, like hungry lions in search of prey, they marched up and down the streets singly, in pairs, in triplets and quadruples, laughing, jesting and flirting with whomsoever they could. Young men, whom the girls took a fancy to, who didn't come to time and walk up by the side of them quick enough, they would punch in the back, or tickle them in the neck with a little switch. Being a stranger, I was spotted, and received more or less attention, sometimes in anxious and curious looks and occasionally some interesting, short, pithy and spicy remarks were addressed to me, as only flirts know how to make, such as "Halloa, whiskers!" Walking on a few yards, another pair of saucy lips would shout, "Shoot the hat!" While a third charming creature would say "Good evening, New Yorker!" Two young men evidently thought they could flirt better if they could manage to get two of the girls off by themselves, so to accomplish their purpose, they were out with horse and buggy, and driving slowly along the street they soon got the attention of two young flirts. Finally, they drove close up to the pavement, and the girls stopped and entered into conversation with them. They were coaxing very hard to get the girls into the buggy. One of them wanted to go, the other did not; then they tried to gently pull them in, and to all appearances the girls, or one of them, was about to step in, when along came a policeman and spoiled their little game.

This incident, just mentioned, reminds me of a similar one that occurred in Chicago. Two young ladies, pupils of a large Sabbath-school, and daughters of a deacon, were out walking one afternoon (I think they had been to a matinee, the best place in the world for flirting), and had picked up two young men, with whom they were getting on the street cars, when an acquaintance of the family, seeing what was going on, stepped up and took the young girls away, and sent or escorted them home. Flirting is a dangerous piece of business for any one, especially for thoughtless young girls who do not seem to have the slightest idea where it will end, or what it will lead them to. I sometimes think that large factories are almost as bad as penitentiaries for the morals of young people; they too often become schools of vice, not because labor or the articles manufactured tend to make them so, but because of the lack of moral restraint, the temptations to which they are exposed, and the low wages and rough, unprincipled element with which they mingle.

I presume the worst class of men-flirts are to be found among drummers, safe and piano agents, and men of various callings who make their repeated rounds from town to town and city to city. They manage to have a female acquaintance and correspondent in nearly every town they visit. If they do not, it is not their fault, for a large number of them are worthless, reckless and dissipated, hardly fit to cross the threshold of a respectable family. They flirt on the street, in the store, at the railroad depots, in the cars, in the hotels, anywhere and everywhere they can find any woman silly enough to notice them. They insult about every other woman they meet, either by words, actions or lascivious looks, especially chambermaids, waiter-girls and women traveling alone or promenading the streets. I do not assert or believe that all traveling men or drummers are of this stamp. Many of them are honorable men, business-like in their manners and worthy the confidence of the best of people.

Sometimes men, especially strangers, are wrongfully charged with insulting ladies on the street, when the fact is, nobody but a rough, drunken or partially-insane man would think of such a thing. Some young men, however, will step up to a lady and speak to her, wishing to-escort her home, if they think she is a flirt; and as there are so many women and young girls on the streets of large cities,

always on the lookout for beaus, such fellows do not always know who is who, until they try them. As a rule, if a young woman will act modestly on the street, and walk along without doing anything to attract a gentleman's attention, she will not be troubled with the uninvited attentions of the opposite sex. But if she smiles at a man and turns her head to look after him two or three times, she must expect that most men will respond to such invitations, especially if a man is anxious to find out who she is, or what she means. No lady has any right or business to half recognize a man on the street; if she is acquainted with him or wishes to recognize him, she should bow, or speak, or both; but if she does not wish to make a full recognition, she should take no notice at all, except to glance with the eye.

With regard to myself it often happens, as in the case of a good many public men, that there are thousands of ladies in the country who know me, but I do not know them; and when they pass me on the street and give partial recognition, smiling looks, or make comments to their companions, or nudge one another as I pass, I cannot tell in every case who they are or what they mean; whether I have met them or not, or whether they have simply heard me lecture. School-girls sometimes will watch me for a whole block, as though they had never seen a man before. With many of them it is simply girlish curiosity, and I take it as such and pass on; others among them are evidently flirts, and if a man takes no notice of them, they feel politely repulsed; and if he does and fails to meet their expectations, or act in a way to please them, they go home or back to school and make wild and exaggerated statements about him. Not that I have had any serious trouble with school-girls; my relations with them have been of the most pleasant nature in every school where I have lectured—from Wisconsin in the West to Massachusetts in the East—with one exception. There is no place in the world where I deem it necessary to be more particular and careful in action and conversation than in colleges, seminaries and high-schools. The case to which I have just hinted was caused by my meeting, one Sunday morning as I was going to church, a refined, virtuous, pleasant-looking young lady, by herself, who had heard me lecture a few days previous, and, of course, remembered me, though I had not the slightest recollection of her. As she passed she almost recognized me, and gave me a pleasant look, accompa-

nied with a sweet smile. I was a stranger in the city, and not acquainted with any ladies, was almost opposite the church and therefore not in a locality where one would expect to meet a fast woman, and her face was too innocent as I thought to class her among such characters. The time of the morning, the location, and all the other circumstances, caused her face and conduct to be a puzzle to me, for the thought never occurred to me that she was a school-girl. Without a moment's hesitation I made up my mind to ascertain whether she was a young flirt or some person I had met. Turning suddenly around to step up to her, I saw several yards intervened between us, and I could not reach her without running, as the sidewalk was pretty well filled with people. Then I realized the predicament I was in—that unless I was very careful it would look like a flirting performance. There was a hotel immediately opposite, where I was boarding, and men were sitting outside. She had turned her head around once or twice, to see if I was coming I suppose, and this made me feel there was probably a little or considerable flirt about her; so I concluded I would let her walk on a block or two, or until she had turned a corner; for if I had turned then and gone into church, people would have begun to think I was half crazy. Meanwhile, the girl evidently did not know what to think of my actions, and misunderstanding my reason and motives probably thought I was infatuated; for when I caught up with her and said "Good morning," she seemed confused and annoyed, although she acted lady-like, made no objections to my presence, but responded to my salutation and called me by name. I asked her how she knew my name, and thereupon discovered she was a school-girl. As it was only a block or two to the school, I concluded it would look much better to escort her to the seminary than leave her on the corner of the street, which I accordingly did.

I had met some of the other school-girls a day or two before, and they politely bowed to me, and I remembered them, returned the bow and passed on. Others of their number had also passed, but took no notice of me except to look with an earnest, steady gaze. I also passed them, taking no notice except giving them a glance, without either smiling, staring or bowing. I heard nothing nor saw nothing more of them till about a week afterwards. The lady principal of the school stopped me on the corner of the street and commenced to politely abuse me, wanting to know what I was

chasing her girls around the streets for; that my horrid eyes were staring at them wherever they went, and that the teachers and all the girls in the school who at first were very much pleased and favorably impressed, now hated me, with much more similar talk. I saw she was in no frame of mind to receive an explanation, nor did I care to make one on the street corners. She could trust her girls on the streets, however, and believe anything they chose to tell her, but told me personally, the very day I lectured in her school, that although the mothers of her girls had told her she could trust them with gentlemen visitors in the parlor, she never allowed them to close the parlor doors. "Yes," said she, "I can trust them only by watching them." She could not allow them to be in her own parlor alone, nor believe their mothers, but, strange to say, she could believe anything they said about a stranger, and trust them alone on the street. Then, again, she had most likely taught the girls everything but how to act on the street, and when and how to recognize gentlemen.

I have no desire to speak harshly or unkindly of school-girls; they are mostly young and inexperienced and as full of mischief and fun as a lot of young kittens. But I want to say that the tendency among school-girls to flirt when they get a chance, and to see if a stranger will take any notice of them, is pretty strong. I remember while at a depot one morning waiting for the train, four or five school girls passed along the platform on their way to the school where I had lectured the previous day. They laughingly made some remarks as they passed me, and when they got to the end of the platform spoke to me again and put their fingers to their lips and threw kisses at me. I neither did nor said the least thing to attract those girls' attention, nor was it necessary for them to go through the depot to get to the school; hence I might have gone with the same propriety, if I had chosen to take that view of it, to the principal of the school and asked him what right his young ladies had to speak to me, what they were following me around town and trying to kiss me for, or tempting me to kiss them? If those young ladies had passed by quietly with sedate countenances, and I had made some remark to them in fun or jest, and then thrown kisses at them, it would have been circulated all through the school and city in magnified form, and made to appear that I had insulted the girls and actually kissed them, or tried to do so.

On another occasion, when I had called on the president of a Normal School about business, in returning from his office I had to pass the boarding-house of the young ladies who were preparing themselves to be teachers. A group of them were out on the roof of the veranda, and as I neared the house they began their antics to attract my attention, and as I passed they would walk to the edge of the roof, peep over, then go back again; in fact, seemed to do everything they could, without really speaking, to get me to say something to them.

The disposition to flirt is very often, in fact, I may say, generally, born in people; and the symptoms of it can be seen in children three years old. To illustrate: in a place where I was once boarding, was a little girl about three years of age, and a gentleman in the house would occasionally take her on his knee, talk to her and kiss her. The first time he kissed her she submitted quietly and said nothing. The second time she began to act a little funny, and the third time she was still more funny over it, commenced to giggle and hold her head down and pretend she didn't like it. (And from all I can learn, there are quite a number of large girls who will act that way, too.) Then her secretiveness, mirthfulness and amateness came into action. She really wanted to be kissed, but girl-like, she must make a fuss over it, and so she said to the gentleman as soon as he had kissed her: "Shame on you! teaching little girls to hug and kiss! I'll tell my big sister on you!" Now what put such ideas and language into that child's head, unless she had seen or heard more than she ought to have heard from that big sister of hers, and had also inherited a flirting disposition? Show me a little girl or boy that acts and talks that way, at that age, and I will show you a child who has a flirting nature; though such natures may be changed, as they grow up, by proper education.

It may be somewhat interesting to the reader if I give a sample of the average letters written by one girl to another, and though I cannot say positively that the author of the following epistle was a flirt, I judge by the style of her language she was not far from it. She was evidently well posted on the ways of other flirts and was much interested in their maneuvers. It also illustrates how freely girls tell one another what men say and do to them, and how much regard some of them have for parental authority. When a girl makes up her mind to have her own way, and go when and where

she pleases, you may be pretty sure she has got the flirtation complaint or is desperately in love with somebody her parents do not like. If the reader is curious to know where I got this letter, let me say I picked it up in the Chicago Exposition, and though the cover had been torn and the letter somewhat mutilated, I managed to make out the most of it, and as I shall omit all names, it will do nobody harm, nor will any person be the wiser as to who wrote it or where it came from.

“—— Sept. —— 1879.

“Dear ——: Your letter was received a few days ago. Am glad you are enjoying yourself so well. Wish I could have a little fun up here, but what is the use of wishing. We had something going on yesterday—it was a smash-up, about six miles below here. Two freight trains ran together. [What a consolation that there was something to produce a little excitement. Girls seem to think everything is fun, unless their fellows happen to get killed.] I wanted to go down on the train in the afternoon and see the wreck, but father would not let me. Next time I will know enough to go without asking, you bet. Tell your mamma we have not any preserves. I do not correspond with Mr. ——, he is a flirt, I can tell you. [She wanted him all to herself; girls like to have two or three beaux, but they do not want them to have but one girl.] It is real mean of —— not to introduce you. He tried to kiss me one night at the gate, but he did not come it—I slapped him right square in the mouth. [And yet she was anxious that this “gate-kisser” should be introduced to the friend she was writing to. She must have thought that anything would do for her friend, or else that he was a nice young man, even if he did flirt. It is so charitable to give to others what we do not want ourselves.] What kind of a hat did you say you had? I did not understand you. Do they wear a kind of sailor hats in Chicago? [Yes, flirts or girls with masculine tendencies do.] I have a black one that turns up all around. Tell me all about what you have this fall. There was a nice runner in town the other day, and I saw him a number of times on the street, but he did not do anything but look. [What a pity!] In the afternoon, as I was coming home, he followed me as far as the feed store, and watched me until I got home. [She must have given him some anxious looks or he would not have followed her, because he was a nice runner, and he would not have done such a thing otherwise.] In the evening, he came over this way, and I happened to be at the gate. [Not intentionally, of course; what a wonderful gate that was; in fact, many important events of a girl’s life seem to happen there. Gates are convenient things for flirts, more so than the parlor.] I went to the bridge with ——, [her young brother, I suppose. Brothers and bridges are necessary evils sometimes in flirting with nice runners,] and when I was coming back I met him; [all accidental, of course,] he said, ‘Is this Miss ——?’ [Nice runners and bummers generally manage to find out a young lady’s name before they speak, it is much more pleasant to address even strangers by their name.] I said, ‘I do not think it is.’ [She told a white lie.] I also said, ‘Do you want to see her?’ and he said, ‘O, no, it was nothing in particular;’ so I slipped home as fast as I could [after she had just slipped out to see if he would notice her, and have a square look at him]. He went over town [broken-hearted, no doubt]. I have seen —— once since you were here, but did not have anything to do with him. He is a horrid old thing. [I suppose the trouble with him was that he never tried to kiss her; girls—I mean adventurous flirts—like a man to try it occasionally, even if they do not come it, just to show their willingness. It is so pleasing to a girl to know that a man wants to kiss her, even

if she does not allow it.] — has been awful sick, not expected to live. She was away some place, and they sent for her mother. I cannot imagine what the trouble was, can you? I expect to see — [another man, and more to follow,] next month, I am going to try and have a conversation with him, too. [Poor girl! her male acquaintances seem to be deserters.] What shall I tell him for you? I have not seen — since I wrote you about my stopping and talking to him. — is as cool as a cucumber, and I expect she will continue to be [unless she gives back the young man she probably robbed her of]. I have not had a chance to tell — what you wanted me to. [Too bad!] Write soon.

“From your friend, “ — ”

Flirt—

O, for a runner, fresh and nice,
To meet me when I take a walk,
And when I pass him twice or thrice
Will step right up and try to talk.

Runner—

O, for a girl that's soft and nice,
Who, standing at the garden gate,
With powder'd face, as white as rice,
In flirting smiles will meet my gaze.

How friendly and confiding two girls can be, especially flirts, when it is to each other's interest to be so, but let a young man come along that both want, and you will see two as cool as cucumbers, and they will backbite and tell all the nasty little things they can think of about each other. Judging from the writing and the letter, as a whole, it appears to me that the young lady who wrote the above, has had a fair education, probably at the high school, but it is a great pity she did not learn to write more sense and less nonsense.

The reader may also be interested in reading and learning what an interesting diary a flirt can write. And as I was fortunate enough to get a copy of one written by a gushing young flirt, just bordering on sweet sixteen, I insert it here as a sample of the weak-minded sentimentalism, romantic day-dreaming, unrestrained love and nonsense that pervades the heart and mind of an ardent flirt:

I have seen the hero of my dreams.

April 6th.—Met a gentleman, and he is coming here to board; wont we have some nice times, though? I don't know his name yet, but he is a perfect blonde. I wonder what made him look so hard at me; I guess because I had Willie in my arms.

April 6th.—Nothing of any note has transpired; been house-cleaning; have not seen my ideal since.

April 7th.—Him and his friend have made arrangements to board. I am so glad that I can think of nothing but him; those laughing blue eyes haunt me yet.

April 8th—He comes to-night; I wonder if he will ever care for me as much as I do even now for him? I am afraid not. How I wish that I was beautiful or wealthy; I never wished for money before in my life, but if I only had it now may be I could win him; but no, how I have wronged him; he is too noble to ever marry for money. I used to think that there was not a man on earth whom I could ever love, but I have found out very different; for here is a strange man, I don't even know his name, and I am in love with him; will he ever encourage it?

April 9th.—O, I am so very happy; he was home to dinner to-day, for the first time, and staid till three o'clock. I wonder what he thinks of me? I have always said that I would never trust a man, but I would trust him with everything on earth. Will he *ever* like me as I do him?

Nothing has transpired of note; like my new friend more and more. Am going to see the parade. Have just known him a little more than a week. I put on his hat before dinner; he says there must be a forfeit paid, shall I let him? Yes, why not? I will trust him, for he is too honorable to ever tell his wife anything about it; I say this for I have not the slightest hope of ever being able to win him. O for beauty enough to captivate him, and I would be happy. What is the day of the month? Mr. —, poor man, is to be buried; how very sad! I can't help comparing his wife and myself, only a block apart; I *so* happy, her so miserable. Well, if I am going out, I will have to stop and dress myself.

We got back all right; sat in the park ever so long waiting for the procession to come. We had some nice lemon pie when we got back; we enjoyed it so much; wonder if he thinks it was made expressly for him? We went in the back parlor, on the sofa, and h— k— m— s— t—; O h— s— w— h— k— t— m—. Does he think any the less of me for it? although he is the first man I ever *kissed*. He must care for me, or he would never have done as he did. [There is just where girls make a mistake; when they are in love with a man they seem to think he must be with them, which is not always the case. The average man will play with a girl's heart as though it was a foot-ball, unless he too is in love, then he will act noble and true. And the average man will give and take all the kisses he can get without meaning it as any special demonstration of affection to the one he kisses.] Would he deceive me? No, he is too honorable. [When a girl is in love with a man, especially a silly flirt, she always thinks he is true and honorable, even if he should be the biggest flirt and rascal in the country.]

A week has passed, and I have not touched this; I find no time to write; the house is in such an uproar; I never want to move again. When he came to dinner yesterday, I was cleaning silver, and did not get to speak to him; but if I get to look at him it satisfies. I laugh at myself sometimes; me, that used to be such an awful flirt, caught at last. [Not with the right kind of a hook, though.] He stays at home so much I wonder if he likes my society or if he wants to flirt? But no, he wouldn't flirt with anyone as young as I; he is too noble and true-hearted. It is so pleasant to love one, and put perfect trust in them.

I have not picked this up for a month or more, and I am much changed, but how? If I loved him first I worship him now. But he says he is going away; how very miserable I will be till he gets back; how I wish he wouldn't go. He wants my picture to take with him (O for beauty, so that he would be proud of it). My wishes are vain; be content, he is not engaged; he has pledged his word, and that is enough for me to be sure that he is not. But whenever I think of his going away my heart gets so heavy that it nearly kills me. What would I do if he was to come back engaged? But I must stop thinking that way, for he has not been home so long he must want to see mother and

sisters, so I should be glad that he can go; but reason as I will, I *can't* be glad, I am so selfish; I never was so before, because I never loved before. O! I am so happy; he has said that he is afraid he cannot go; if he could wait till next summer how nice it would be.

I have been so busy that a week has gone by without my making any note of it, and last night he told me he was going home—he *must* go. Well, I will trust him, but it will be hard to do without him; he is our ray of sunshine. The house will be very dull without him, but we will have to stand it for one *month*; how fearfully long.

To-day he goes; he will not go to work to-day, he has promised to be home at three o'clock. He has *gone*; my head aches and I am nearly sick from it; he told me to be of good cheer, he would write soon.

He has been gone a week and not a line; what is the matter with him, has he forgotten me so soon as this? I cannot bear to think that, but how do I know he will not forget me? O! darling one, if you but knew what I think of you there would be no more need of words for either. [No, they would just unite and melt and simmer down into one condensed sugar-plum.] I am so miserable; how soon happiness can be turned to misery. Only one week ago to-day I was the happiest creature alive; excepting for the pang of parting I could not have been happier. Am not going to pick this up while he is gone, for my thoughts are too miserable for me to write. Suppose he should come home engaged and should not tell me, and I should keep on loving him, and should even let him see this; no, that would never do.

August 3d.—I have been true to my word; have not looked in this for three weeks. He got home to-night; we were rehearsing our opera, [flirts generally have a natural love for operas and theaters, but never for a prayer-meeting] but that made no difference; I rushed in the hall before I knew it, and had to go up stairs to see him; he kissed me at his door; how happy! but there seems to be some restraint on him; what *can* it be? May be he will say to-morrow what it is. I so dread it.

He has been home two weeks to-night, and what a difference. I wish I was *dead*, for I am too miserable to *live*. We went out walking last night, and he told me that he was engaged. Am I dreaming, or is it stern reality? My first love-dream to end so miserably! Does he love the girl he is engaged to? No; I have heard that he loves her because she has money, but my idol could not stoop to such a thing, he whom I think is the noblest man on earth. Mamma and auntie try to make me think he is not worth one of my tears [the old folks were probably about right, for if he had been such a noble man as her love—imagination—pictured him, she never would have fallen in love with him. Like loves like] but I cannot. I have been sick all day; it will be weeks before I fully recover. O! my darling, my idol! to find you only clay, is killing me day by day. [She survived, however, for I saw her. She was a sort of strawberry-blonde; in other words, slightly on the sandy hair color, with florid face. A genuine blonde is of too cold a nature to be so yearning and impulsive in love affairs.]

I cannot bear to see this now where all my joys have been written. He offers me now a brother's love, and I have to give him a sister's love; but such is life. I cannot understand myself; me who was always so proud, cold, and indifferent to gentlemen who loved me, can I not summon up pride enough to make him think I love another; but no, I cannot, that would be acting deceitful, and I hate deceit above all things on earth. [There is where she is mistaken again, and does not know her own heart; for a flirt is a bundle of deceit; no girl can be a good flirt without being deceitful.] I am not ashamed that I love him, I am rather proud of it. I would rather have his friendship than the love of every other man on earth. It makes my heart ache to sit here writing; I once thought

I would never write anything in here but my joys, but if I did that the rest of the book would be blank, for I never expect to have another joy on earth. I had laid off grand times for my sixteenth birthday, but my *hopes* are dashed to the ground. Such is life. Will I ever open this again? *may be* not, and yet I *may*; but it is *so* hard to write about *one you love that belongs to another*. If I never open it, why I will say Good-by.

October.—Two months have passed, and not a line in this; I love him more than ever. O, how I wish that I could break off that love, it is killing me—this trying to keep a cheerful face when one feels so fearfully miserable; but *no* one suspects but what I am as happy as ever. How can I look so well when, every night of my life, I cry one-half of the night? I must stop this, it kills me to write. [That is generally the way with sweet sixteen flirts, they laugh one-half the time and cry the other half.]

O darling, may *you* and *your* chosen *one* ever be as *happy* as I am *miserable*. Him and his friend must part, and I *am* afraid he will get *married*. Well, it has *got* to come; it might as well be *now* as later. It is *terrible* to think of his engagement, but it nearly kills me to think of his marriage. *My* only love! may God be very merciful to you and yours, is always my prayer.

To-day I have been looking over this, and it looks so foolish for me to write such things, but no one knows. [When ignorance is bliss 'tis folly to be wise; at least so says the world.]

Flirts will not only lie and deceive, but they will sometimes go so far as to steal when placed in positions of trust. Not all of them will do this, but a certain class will. They all steal hearts, and a part of them will take anything they can lay hands on. Sharp tricks and dishonorable conduct seems like second nature to them. Like the young ladies of a certain seminary, who were out walking one afternoon, as was their custom, with one of the teachers or professors leading the beautiful procession. As they passed by a grocery store they saw a basket of apples on the sidewalk, to which they all helped themselves, leaving an empty basket, without any money to pay for them. I would not say that every one of those girls were flirts, but I do say that every one that took an apple did a small, dishonest trick. It was just such an act and just such mischief as you may look for among flirts. There are also cases where flirts (I mean men as well as women) will help themselves to their employer's money or goods.

Another evil arising from flirtation is that it develops a character that is peculiarly fickle and inconsistent. It makes one too changeable, unreliable and notional. In fact, it entirely counteracts every influence which tends to mold a perfect and lovable character. The soul cannot revel in unnatural and unsatisfied desires, which it is nevertheless longing to have gratified, without recoiling and shrinking back upon itself. Flirts are constantly craving for pleasures of an amative nature; they are seldom if ever satisfied.

Hence, there is a hankering, an abnormal condition of mind, a perverted taste and a gnawing appetite, similar to that of a dyspeptic's stomach. The more they have the more they want, and the more they get the less are they satisfied. Things of genuine merit, objects of great importance, do not interest them, for their fettered imagination cannot soar so high. Their attention is attracted only by that which is sentimental, vain, silly and disgusting to anyone possessing a fair amount of common sense and sound judgment.

Flirts dislike work, especially if it requires continued application. Said one girl in a letter to another: "P.S.—I have finished all but two of papa's shirts, then I shall look out for a man that does not wear shirts," and exclaims, "a kingdom, a kingdom for a man without a shirt." But, then, it is hardly to be expected that a girl of that stamp could do anything else but flirt. One business is enough for a smart man to attend to, and how can it be expected that a brainless flirt would attend to work or business and flirting too.

Nowhere are the short-comings and fickle-mindedness of flirts more apparent than in business affairs. Employers can place no reliance on them. They are a worthless class even in the ordinary position of attending a reception room or as saleslady. Perhaps the place such women could fill to the best advantage would be behind a cigar-stand, because there they could flirt to their heart's content and have all the variety they could desire. They would have new subjects to operate upon every few minutes. But suppose such persons do, by tact, secure good and respectable places (for they are sharp enough, or, at least, manage to use their wits long enough to do that sometimes), their employer would find it exceedingly difficult, yea, impossible, in eight cases out of ten, to get them to apply their minds and energies to the interest of the business, or to use the same amount of shrewdness for the benefit of their employer, that they would to secure a new victim, unless the person employing them gets up a flirtation with them himself; then they would set the world on fire to accomplish a purpose, and things would go as merrily as the chimes of a marriage bell. But let him act toward them and treat them in a strictly business way, and their indifference and want of interest are at once apparent. They cannot or will not endure the correction of a fault, or in any way be rebuked; nor will some of them even permit, with a good grace, their employers to tell them how to do their work, that is, if

he does it in a firm, decided tone. They may condescend to tolerate it if he does it in a sweet, gentle and half-coaxing way, as if he was asking them to do a favor; but to be commanded with authority, seems abhorrent to their nature. Poor things! they want nothing but smiles, kind, or rather soft, honeyed words and winning looks; and they are filled with surprise and indignation to think that their employers can have the audacity to speak to them or use them in any other way than as equals or superiors. Such persons have no definite idea of what life is, or ought to be, and when stern realities meet them they are unprepared to grapple with them. They are, in many respects, just like babies in their disposition, and desire to be petted and used in a similar way; but are unlike babies as far as submission and innocence are concerned. They are overgrown and spoiled children, and they can cry and make just as much fuss when they cannot have their own way, or have what they want, as any child can.

Young men are just as bad, only in a different way. They become (if they are not naturally so) regular sap-heads, and the thing they are smartest at, and seem to succeed in most, is making the acquaintance of young girls. I have seen full grown, mature men talking in a very loving manner, and getting up a flirtation with girls from twelve to fourteen years of age. I know of an old man, sixty or seventy years of age, who visits the Chicago Exposition every fall to talk and flirt with young ladies at the stands, and he is as persistent in his efforts as any young man. Such actions are beneath the dignity of a man! They buy presents and bestow many little favors and tokens of regard upon girls; will talk by the hour to them; will tax their ingenuity, if they have any, and exercise their deficient, inferior brains to the utmost, in order to interest and make a favorable impression upon the minds and hearts of girls who are silly enough to talk back with them. Is it not high time that parents trained up their children to entertain a higher and better appreciation of themselves? To have them use their intellectual faculties and think more, that they may see what the grand object of life is, and realize that it consists in something more than the indulgence of amative thoughts and the gratification of amative desires? Intelligent, thinking minds do not resort to flirtation. They have other and better means of entertaining and interesting themselves. It is chiefly common, inferior, uneducated

minds that resort to such actions, because, being unable to amuse or content themselves, they depend upon others to do it for them. Hence, the natural taste of such persons for all kinds of amusement, but for nothing of a serious or intellectual nature. Not that proper amusement is wrong, but that flirts have little mind for anything else. The conversation of flirts never rises above the common chit-chat of household affairs or incidents of every-day life; and if you were to listen to the conversation of two flirts for an hour, I venture to assert, you would not hear an idea advanced or suggested of any practical importance. It would be simply nonsense from beginning to end. To counteract flirtation, then, with all its attendant evils, let the intellect be educated in a practical, common-sense manner, and let parents strive to imbue their sons and daughters with a spirit of noble ambition to accomplish some purpose or object in life. Then they will aim for something higher than childish talk and mere amative pleasures. Nor will common school education do this; it requires personal labor and direct special training on this point. Just so long as parents leave this special, practical and *parental* work to public schools and Sunday-school teachers, they must expect a large proportion of the young people to engage in flirtation. Neither the Sunday-school nor a public school was organized to teach young people what is the special work of parents, viz.: how to develop themselves into perfect or complete men and women. Schools simply impart secular and religious education, but the manner or way in which they make use of knowledge thus acquired, is another form of education which parents ought to attend to personally. It is this education of education that is so badly neglected in the rising generation, and all because parents were themselves neglected in early life, and are therefore deficient in this respect. Parents who were once flirts are very apt to let their children do the same; and so the thing goes on and will until a movement is made to educate children, and parents also, in a more practical and scientific way.

The great difficulty is, that the education of the present day is too superficial and fashionable. That which teaches them concerning the laws of mind and body seems to be ignored; hence, parents, as well as children, are ignorant concerning the very things they ought to be best informed upon and most familiar with. People know what they like, what they desire, and what they do not, and

how much they differ from others in these respects; but the reason of their likes and dislikes, preferences and differences, they seldom study into or investigate. For instance: here are two children of the same family, both fond of play; the one will leave her play at the first call of either parent, but the other will keep on playing as long as it can, and have to be almost whipped away from it. But neither the children nor the parents know why this difference exists. How, then, can parents train their children aright, when they do not understand the laws of mind that cause these marked differences in children? And how can they save them from the various forms of sexual dissipation, where they do not understand the mental and physical laws governing the sexual organs? The solution of the great problem of life, as well as the future greatness and glory of the American people, lies in a correct knowledge of the laws that govern mind and body; or, to put it in a more simple phrase, in understanding ourselves mentally and physically. *Let knowledge increase and crime will proportionately diminish.* To teach men what they are and how to control themselves, will do more to close the penitentiaries and empty the jails than all the laws that have ever been enacted, or all the police forces in the country could ever hope to do. Prevention is better than cure.

If pretty flirts you wish to cure,
And save them from a life that's fast,
Just make them work and look demure:
The toil and care will drown the past.

If thoughtless flirts you wish to cure,
And save them all from worthless lives,
Improve their minds, and then be sure
To teach them how to make good wives.

If pious flirts you wish to cure,
Just put them in the elders' pew;
Long-fac'd deacons they can't endure,
And their number will soon be few.

If roguish flirts you wish to cure
From running on the streets at night,
Keep them at home till you are sure
They can go out and act all right.

If wicked flirts you wish to cure,
Who play with hearts, as cats with mice,
Tell them how many, once fair and pure,
Forsaken, die like poor church mice.

SHAM MODESTY.

What it is—Its Cause—What Young People Do and Read—How it Ruins Young People—Ignorance—Art Galleries—Civilization—Two Girls in the Washington, D. C., Art Gallery—Dress and Prostitution—Fancy Pictures—Statuary—What Regulates Taste—Where Immodesty Exists—Arts of Women—What Excites Amativeness—Sentimental Sham Modesty—A Lecturer's Observations—A Kind of Sham Modesty Peculiar to Ministers—How the Public are Affected by it—Mock Modesty with Church Members—How it Prevents the Truth Being Spoken—False Modesty the Mother of Ignorance—The Cure for Sham Modesty—Sham Modesty in the Use of Words and Expressions—Personal Experiences—False Modesty in Society—Sham Modesty in its Relation to Kissing—Who and How to Kiss and Who Not—Kissing Among Women—Kissing Games at Picnics—What the Schools do not Teach.

MODESTY is one of the most charming virtues in female character, but sham or assumed modesty is one of the most disgusting things in human nature, and yet the world is full of it. It has become so common in all ranks of society that it is sometimes difficult to determine the genuine from the imitation. It is caused through the perverted action of some of the sentimental faculties and animal propensities, such as secretiveness, amativeness, approbateness, agreeableness and ideality. It is a kind of policy used to impress people with a false idea of the motives of the mind and desires of the heart. It is a sort of whitewash some people make use of to conceal the corrupt and blackened character within—a lie to spread over the countenance, coloring the language used, and varnishing the actions. It is a name without existence, a thing which seems to be, but is not. It cannot endure temptation or trial, and must not be subjected to any severe test. Sham modesty is easily shocked, because it is often the outgrowth of ignorance. It makes a mountain out of a mole hill, and is very sensitive to criticism, and whoever shakes hands with it must have gloves on. It will never come in bare contact with the naked truth; it has no affinity for such a thing. It recoils at first sight, and like a tortoise, hides itself in its shell.

Sham modesty arises principally from a perverted use of approbateness and amateness. Sometimes it is caused through a want of education on certain things, and sometimes it is acquired or assumed through the example and influence of others. There is also a large amount of shame-facedness which is akin to sham modesty, caused through the private sin of self-abuse. Such persons are generally afraid or opposed to having their heads examined, especially young people with the organs of approbateness and cautiousness large. People are not shocked nor do they blush and wonder at things they often see and become familiar with. Repeated observation and study dispel surprise from the mind. Hence I regard ignorance or want of education of certain faculties and natures on certain subjects as the general cause of all species of mock modesty.

When conversing with a clergyman on one occasion in reference to this subject, and the dangers to which youth are exposed from the evil habit to which I have just alluded, he told me that he bought his son a medical book and told him to read and study it that he might understand his own body from head to foot, and thereby keep himself from falling into a snare as so many thousands of boys and girls were constantly doing. One day the daughter of one of his deacons came to his house on a visit, and saw his son with this book. She went home and told her father that the pastor's son had a bad book; that she had seen him reading it, and probably saw some of the illustrations. The righteous but over-modest soul of the deacon was aroused, and he waxed warm. He went to his pastor's house and told him he thought it was his duty to let him know that his son was in the habit of reading vile books. "Well, now," said the minister, "I do not believe it. I know my boy too well, and am sure he would not read such a book, and certainly not without my knowledge." "But," said the deacon, emphatically, "he has been seen with such a book." "Well, who is your authority?" asked the preacher, to which the deacon did not care to reply. So walking over to his library he took down the medical work in question, and handing it to the deacon, said, "There, I suppose that is the book my son was seen reading." "Do not know, perhaps it is," said the deacon. Then a long discussion ensued between pastor and deacon as to the propriety of letting young people read such works, and after an hour's conversation on the subject, the deacon went

home converted in his views and convinced that the pastor was right.

There is a large proportion of young people who will read the most exciting love stories they can get, and will think about such things day and night, until their imagination runs wild, and they show their amorous thoughts in their very looks; but think it silly to talk about love affairs, and they would blush behind their ears, or try to do it, if they heard a little plain talk of a sexual nature. Now, if these parties would only talk more and read less, it would have a wholesome effect upon their minds, and they would be better informed on these subjects, and would not make such fools of themselves. Sexual sham modesty springs either from downright ignorance on such matters, or else from self-abuse, or both.

Sham modesty has ruined many a bright young man and woman, because their parents were too nice and particular about many things to teach them in early life what it was absolutely necessary for them to know. On the other hand, this kind of feeling keeps young persons from conversing freely on some matters, which in many instances, causes them much physical injury and inconvenience. I remember hearing of a young woman who lost her life through ignorance of physiological laws, because her stupid mother had never instructed her. And I fear there are some mothers who do not know as much as their daughters. They probably learned more about flirting in their younger days than they did about their bodies or their offspring. Yes, there are plenty of women calling themselves mothers who are as green as unripe pumpkins. Thus, sham modesty erects a partition between parents and children, and cuts off communication on the most important subjects connected with their happiness and prosperity on earth, and it may be hereafter. The amount of ignorance that prevails in reference to the organism of the body is almost incredible. Three or four women had assembled rather early one evening, for the weekly prayer meeting, and were sitting around the stove, talking about their pastor's sickness. One of them asked what was the matter with him, when another answered by saying she did not know, but thought he had a spine in his back. A Christian mother told me she knew of a young married couple who were in great anxiety and distress of mind a few months after they were married, because they both thought the young mother would have to be dissected to give birth to her child.

I claim that a couple so ignorant of their bodies as that, are not fit to be parents or even to marry. Young people ought to be thoroughly informed on all such subjects before taking the vows of marriage upon themselves. How can they protect and bring healthy offspring into the world when more ignorant on such subjects than the wild animals that inhabit the jungles of India?

Sham or false modesty, which arises from ignorance, is most apparent in regard to works of art. People who have no taste for that which is beautiful and perfect in form, do not study or interest themselves in art; hence, statuary, or any picture representing the female form, excites in them no admiration, but rather disgust, or licentious thoughts. They view such things simply from an animal standpoint, and the more corrupt their own moral nature, the more wicked their thoughts. Any person having large ideality, form, amateness and human nature, cannot help admiring a beautiful figure, while those deficient in two or more of the above faculties, fail to see anything lovely in the human form; in fact, it is objectionable to them. Such persons should study art and visit art galleries. If people were more familiar with chaste paintings of the human form and with statuary, there would not be such a morbid, crazy, sly desire to see a living person in that condition, at times and under circumstances which are forbidden. And if they should chance to see a nude person, they would not be so easily shocked and excited over it.

There is no better sign or proof of civilization in a nation than the cultivation and appreciation of the arts and sciences. Those men and women who cannot look upon a beautiful, chaste and gracefully-posed picture of the human figure, without feeling shocked, should censure themselves, and not the picture. A sense of shame and sin go together; therefore, let those who feel ashamed when looking upon works of art, purify their amative nature—then they will see nothing objectionable. Adam and Eve were not ashamed till they sinned. Sin brought shame, and shame was the cause of dressing, which commenced with fig-leaves, covering only the middle part of the body. While visiting the art gallery in Washington City, I noticed two girls looking at the statue of a male figure. Their eyes hardly caught sight of it before they began to nudge one another and whisper and giggle, as though there was something awful funny about it. They had impure minds and

thoughts, caused by a low, organic, irreligious nature, with a mixture of mirthfulness, amativeness and cunning. In like manner I observed three women in the art gallery of the Chicago Exposition, who were curiously scanning a beautiful oil painting of a female figure, and were pointing, whispering and tittering to each other, till some men came along, when their attention and position was suddenly turned toward some other picture, as though they were looking at or doing something they were ashamed of. Nowadays, people glory in extravagant dressing; hence, they glory in their shame. Our first parents wanted no dressing till they prostituted themselves. Dressing commenced with prostitution, and prostitution and dress generally go together. That is, many persons will prostitute themselves in order to dress well, so that, after all, the necessity of having to dress, is no sign of purity nor credit to humanity. Let persons of false modesty therefore remember that if it had not been for sin, there would have been no necessity for dress—that is, as long as Eden existed.

God never made anything impure or immodest. Immodesty exists in the mind, not the body. All human sin originates in the soul or heart; the body simply shows the effect of it. But there are thousands of persons who object to see a lady expose her neck and shoulders in a low-necked dress. Such persons manifest one or more of three things: either ignorance, pretense, or lack of taste and amativeness. And they seem to think that women who so dress, are a little off the track, morally. Hence, persons who are not virtuous, are frequently the strongest opposers to low-neck dressing, in order to make believe and throw off suspicion from themselves. Some object to this style of dressing through jealousy. Having poor figures themselves, they think they cannot dress in that way, and so dislike to see others; just the same as one woman will envy another who surpasses her in dressing. There are men, even ministers, who will wear a black vest, buttoned close up to the throat, so as not to show a particle of the shirt-front, who are opposed to the showing of the female form, but would be as delighted and interested as any one, to secretly look at the face and figure of a beautiful woman.

Women who dress in black, especially half-mourning, and strongly object to exposing their form, by way of low-necked dresses, are often more to be suspected than those who dress just the opposite.

There are plenty of men and women who will turn up their noses at art representations of the human form, whose private character would not bear close inspection. They would not have a picture of themselves, exposing their bust, for anything. Why, what would their mothers and friends say if they had such a picture? But, strange to say, they will do things ten times worse, and their father and mother are left out of consideration, and know nothing about it, unless they chance to get into trouble.

There is a class of persons who object to pictures in low-necked dresses, but admire statuary showing the whole figure nude. Now, what is the moral difference, as far as the pictures and what they represent are concerned, whether they are taken from life or from statuary? because every sculptor gets his models from life in the first place, and perhaps selects from fifty to a hundred women before he can form his ideal statue. Taking a leg from one, an arm from another, a bust from the third, a hand or foot from the fourth, and parts of the features from others, and so on—no one woman being perfect in all parts of the body. One of the greatest works of antiquity, "The Birth of Venus," was taken from Phryne of Thespia, in Bæotia, then a courtesan of Athens. Apelles and Praxiteles were both upon the seashore, and saw her splendid form coming out of the water.

It is evident that the real objection with people is not against exposing the human form at all, but rather against the individual who does it. They do not object to statuary, because it is not supposed to be a likeness of any person; whereas, if a woman was to be a subject for such a thing, this feeling of sham modesty in persons, combined with suspicions and a lack of charity, would at once consider her a prostitute, when she might be as innocent as a child; for virtuous women frequently become models for artists.

Fashion and habit have much to do in regulating a person's taste and ideas about these things. It is so customary for women to cover their persons from head to foot, that when one does step out of the ordinary mode of dressing, and show either the breast or a limb, it creates surprise and excites curiosity; whereas, if it was the custom to dress that way all the time, no notice would be taken. Is there, or can there be, any more licentiousness among the savages, who have little or no clothing on them, than there is among civilized nations, with all their dressing and apparent morality? I

venture to assert, that the fascinating styles of dressing have done more to excite men's amative nature, than all the fancy and nude pictures could ever do; because a nude figure is complete in itself, and leaves nothing for the imagination to work upon; whereas, a picture or person partially draped or exposed, tends only to excite the imagination and create a desire to see more. Though, of course, I am not advocating that people should go improperly dressed, but merely seeking to show that the artful, sudden and momentary exposure of the limbs or bosom tends to excite the passions more than the nude figure would, or the permanent exposure of any part of the body. Women understand this, and dress and act accordingly. Why all this padding, stuffing and trimming of dresses, if not to add to the charms of the wearer, and give the appearance of a good figure, which the wearers would never be without? Why wear long skirts on the streets if not to be compelled to raise them and attract the attention of passers-by to a pair of pretty ankles or limbs, made more exciting by the white and embroidered under-clothing? The bare figure would never excite the passions as these devices of women do. Go out any day upon the principal streets of the city when they are muddy, and you will see plenty of men on the corners, who make a business of watching ladies passing over the crossings; and yet the forms of many of them are not much better than a broom-handle. I heard of a man who used to take the hose and water the sidewalk in front of his store every morning, so as to make the ladies raise their dresses. Some women are either not particular or else are not conscious how high they do raise their dresses; and whenever you meet a woman who makes it convenient to cross her legs, and make a liberal display of one or both of them, at the moment she knows you are about to enter the room (if you are a gentleman), you may conclude she is fast, or far from being as modest and virtuous as she ought to be. The female form, therefore, partially exposed in rich, embroidered drapery, is far more exciting and tempting than the nude figure.

But, as I have stated, I am not advocating immodesty in dress, but wish to confute the idea of evil attending the exhibition of the human figure in a modest position. And I wish persons of false modesty, especially those connected with churches, to remember they need to exercise genuine modesty in regard to dressing, as

well as their persons; and that the passion for extravagant dressing has ruined men and women by the thousand. Such persons are very modest about some things, but not modest enough in their demands to live within their means, particularly in high life.

But not only does the modern and fashionable style of dressing excite the amateness of men, but also their imagination. The summer mode of dressing—in low waist, covered with black or white gauze—is adopted by many who would be too modest to expose the bare shoulders, and yet the gauze style draws mostly on the imaginations of men. I am not criticising or finding any fault with the styles or quality of dressing, but rather the disposition and feeling people manifest in their choice of dressing. There seems to be such a strong desire in human nature to cover up and conceal the motives. If a thing can be done secretly, and on the sly, so that no one will know or suspect the intentions, it is all right. Principle, and the right or wrong of a thing, the good or evil of it, after all, do not enter into the consideration. It is: What will people say or think about such a thing? This is what I call sham modesty; because such people are governed and influenced more by human opinion than they are by God and principle. They lack independence of mind, and are slaves to what others think and say. The fact that physiology was never taught more in the past, is partly attributable to false modesty. Why, a lady teacher in a public school was discharged not long ago, for lecturing the girls about tight lacing and its evil effects; and while lecturing, myself, in a young ladies' seminary in Washington, I noticed the young women became very uneasy, and the principal was also anxious to have me get through as soon as possible, when I alluded to the same injurious effects of tight lacing. Truth and criticism were not a palatable thing to those fashionable, party-going young ladies. But I noticed, as soon as I changed the subject of my remarks, both teacher and scholars were contented to listen as long as I wanted to talk. And if there is any branch of education in the world that people need to understand, it is a knowledge of their own physical organization. But society is so refined and polished nowadays, that young people would feel themselves defiled to even mention the names of some of the physiological organs. Then, again, the study of physiology would be dry, and not half so interesting as a nice novel, that will excite their imagination until they perhaps abuse

themselves, and fall into habits the physiological effects of which they know nothing about.

The cure for sham modesty lies in educating people in the arts and sciences. To study the laws of their own being is to acquire higher and nobler conceptions of their own nature and destiny. It will dispel the idea so common in ignorant minds, that their bodies are mere machines, and their physiological organs simply instruments for sexual pleasure. If young people were as familiar with physiology as they are with pianos and the fashions, there would be less false modesty. And if they studied art more, and visited picture galleries oftener, they would not be shocked at statuary. Let such persons who are in the habit of blushing at trifles, learn rather to feel ashamed of their evil thoughts and besetting sins, for they have certainly more need to blush at the pictures painted by their own imagination, than at those executed by the cultivated skill of an artist.

There are prominent publishing houses which would not print a book that in plain, unvarnished language, exposed the evils of society, and the underlying motives of human character. But these same firms will fill their stores and flood the whole country with miserable, trashy, sentimental literature, that instills into the minds of people, especially the young, artful and cunning ideas of refined wickedness; books that prematurely excite the imagination, kindle the love passions, and fill the mind with rosy and overdrawn pictures of life. May the Lord have mercy on those men who use their brains and money chiefly to picture to the world only the light, funny and frivolous side of human life!

Occasionally a sham-modest woman opens a school for fashionable young ladies, and takes great pains to teach them all that pertains to their sphere of life, but would vigorously oppose the introduction of a book that would open their eyes to what the world is, what they are themselves by nature, and what they are not by grace. In other words, a book that would give them a little plain common-sense advice, which unfortunately those sham-modest school-ma'ams never learned themselves, and partially for that reason object to it. I have met just such women in my travels, and particularly one who had a fashionable school in a partially eastern and southern city. I lectured before her school, and three or four of her young ladies ordered a copy of my book (the first and smaller

edition of this work), while the principal took the only copy I had with me herself. I saw, or at least thought, she was one of the sham-modest kind, and requested her to read the book through from the beginning, and not take isolated paragraphs, which such people are most sure to do. She did just the opposite, however; glanced over the chapters she had evidently prejudged in her mind to be improper for her dear, sweet, innocent girls to read, and sent the girls' books back with a note, saying she was glad she had looked at the book before the young ladies got theirs; that she should never have forgiven herself if they had read those books; putting ideas and information into their minds concerning things which might exist, but, old as she was, she had never heard of. When I related this incident to two other prominent educators, one a lady, the other a gentleman (the latter having a national reputation), and who had read my book, they were surprised, and laughed at the absurdity and ignorance of that fashionable school-mistress. As to the pure-mindedness and innocence of her pupils, which she claimed would be a sin to disturb or corrupt with the information on certain subjects my book contained, and the kind of training she was giving her girls by neglecting to talk to them on the very subjects which they most needed to know, I leave the reader to imagine, while I relate some of her girls' performances, which she, being so modest or indifferent, or confiding as to their natural and inherited goodness, was unaware of. Just before leaving the city, I was asked by a lady to examine the head of her daughter, a young lady about fifteen years of age. She said she thought of sending her to some seminary but hardly knew where; and then, without any suggestions on my part, alluded to the school I have been speaking of, saying she would not send her there, for that was a sort of fashionable and flirting school, where young men met some of the girls as they came out of school and escorted them home; and that one day, as she was passing along the street, she happened to look up at the windows, and saw two of those girls with their heads outside, throwing kisses to some gentlemen on the street. Of course, it would be a great pity to corrupt the pure minds of such flirts as they were, by letting them read a book that would give them a little wholesome advice. That was one of the leading schools in a city of over three hundred thousand inhabitants.

A gentleman of high culture and refinement, connected with educational work in the same city, who bought and read my work, expressed himself one day, as I met him on the street, as highly pleased with it; stating he had been reading it with much interest to his family. In another city, a clergyman, who was a graduate of Harvard College, expressed himself in a similar way. I merely mention these individuals just referred to, in order to prove to the reader, if possible, that what this seminary lady turned up her nose at in my book, was simply plain, practical, common-sense truth, which wounded her mock-modesty.

I remember meeting another of those over-modest, fastidious, delicate, half-educated seminary principals, in Massachusetts, who went so far as to tell me she did not think young ladies should know anything about physiognomy; it was not a proper thing for them to know. I presume the fact of the matter was, she knew nothing about physiognomy herself, and, therefore, had just as absurd ideas about it as some men I have met in places where I have given public lectures, who would stop me on the street, or in a store, and quietly ask me if my lecture on physiognomy was a fit place to take a lady to.

When I think of these things I do not wonder at the bold remark the principal of a high-school once made to me, when he said that young ladies' boarding-schools were cesspools of iniquity. While I should not put it quite so strong as that, yet I do believe that the starting point to a life of worthlessness, ruin or ill-health, is often begun in such institutions, because girls are not taught physiology as it *should be*, nor taught the nature of their own organism. The result is, that through the reading of exciting novels, they fall into habits of self-indulgence and abuse. In one seminary where I lectured, a girl had found her way to the lunatic asylum through lying in bed until two and three o'clock in the morning reading novels. The principal had upbraided her several times for not having her lessons, but she grew worse and worse until her father was finally sent for to take her home, and from there she went to the insane asylum. In another school where I lectured, a young woman had been coaxed away by a young man, taken to another city, seduced, and left in a house of prostitution. Oh! these seminary young ladies are all innocent, pure-minded girls, are they? Some of them no doubt are in public and in private, and

would continue so if left to themselves; but the old saying is too true: "One bad sheep will spoil a whole flock." And when one or two flirty, mischievous, artful, cunning, licentious girls get into a school, they generally hoodwink their confiding, simple-minded, know-nothing kind of teachers, and just raise the devil when they are alone. They are all pretty good when under the eyes and fingers of their teachers in the class-rooms. They put on a sober face and look as meek and innocent as young chickens or lambs; but let them get off by themselves and your chicken becomes an old hen pretty quick. I would not be misunderstood, however, and place all seminaries and all principals of such institutions in the same category. There are a good many common-sense men and women at the head of such institutions, who are pretty well versed in human nature, and know how to manage lazy, cunning, thoughtless and wayward girls. Neither have I said what I have through any feelings of prejudice or spite, for my relations with such schools—and I have lectured in a great many of them—have always been pleasant and agreeable. In fact, there are no schools where my lectures are more heartily enjoyed than in young ladies' seminaries. The chief difficulty I experience is, in sometimes getting the principals to see the importance of such a lecture; and the chief complaint I have against such schools, and, in fact, against all schools is, that they do not pursue the right method of instruction and discipline; hence the vast amount of sham modesty with all its attendant evils that exists in all classes of society.

I have thus far spoken of what may be termed sexual sham modesty. There is another kind, which I propose to call sentimental sham modesty. I remember a lecturer telling the following story some years ago: At a place where he dined, he was seated opposite a young lady, who was so extremely delicate and modest that she could not put a whole pea in her mouth at once, but must needs cut it in two first. That was too much for the lecturer, and feeling satisfied that there was more pretended than real modesty, he resolved to watch her after dinner was over. He did so, and it was not long before she made her way to the pantry, and, imagining herself secluded from observation, she commenced to finish her dinner. *She did not wait to cut the peas in two this time, but with a tablespoon actually shoveled them down. This is but one illustration of what takes place in every seminary where ladies and

gentlemen board, and eat at the same table. The ladies eat in such a mincing manner that they do not get more than half enough, and so are always running to the pantry between meals (that is, where the management is not too stingy to allow them enough to eat, as is the case in some boarding schools). Would it not be better for them to dispense with a little of their modest foolery, and eat enough at the proper time? And would it not be more beneficial if their instructors would give them a lecture on the absurdity of such conduct, and the violation of physiological laws in regard to eating, instead of lecturing them for speaking to the gentlemen students on the streets, when they are allowed to converse with them at the table?

We occasionally meet persons who have a habit of pretending they do not want an object or a position when they do, with the expectation that it will be more freely given to them. Many an office-seeker will not say he wants such a position—in fact, he would hardly accept it if tendered to him; at the same time he is just aching for it. Some persons will, for a time, loudly proclaim against being the recipient of any presents or donations, but, finally, their modesty gives way, and when a favorable opportunity is offered they will take all they can get. Others will not mention their trials and poverty till some other person speaks of them first, so as to receive all the more sympathy when it is known. Though I do not believe every person who refrains from speaking of his or her poverty or sufferings has such a motive.

Some ministers, when they do not receive their salaries promptly, or see a chance to get a larger one, inform their congregations that they are very sorry duty calls them to leave, but they feel that some other man would be more successful among them than they have been, and that they think the Lord has called them to another and more useful field of labor. The truth of the matter is, that the Lord never called such men at all. Men who preach for salaries are hirelings, who care more for their pockets, for the loaves and fishes, than for the souls of men. They are in for a fat office, and they do as fat men do, and say to themselves, "Soul, take thine ease." Just as soon as ministers get fat salaries, they are spoiled for their work. When men have all they want, they are not generally interested in the wants of others. When a business man is hard up, he is the most accommodating and neighborly man you wish to meet. But

as soon as he gets rich, or in easy circumstances, he is independent and indifferent; and just so it is with ministers. They hold up Paul as an illustrious example, next to Christ in the grandeur of his character, but very few of them think of imitating him in regard to making their living.

I do not consider a minister should be allowed to want, or be troubled with financial embarrassment, nor do I believe God will allow a man whom he has called to preach the gospel, to lack for either bread or clothing. But when ministers become speculators in real estate, or when a panic is sweeping over the land, and church members are in straitened circumstances, they say to the church, "Pay me my salary, or I will leave," it is evident they are not loyal to the cause they profess to advocate; and yet their false modesty will manufacture some other excuse for their leaving. Churches are about as much to blame as ministers in this respect, for they offer tempting and immoderate salaries and inducements to get an able man away from some other church, and if he accepts their call, the wealthy members begin to lavish presents upon him, as a sort of bribe, in order to be special favorites, till his brain is turned upside down. The worst thing that can befall a minister, with the exception of something criminal, is to become pastor of a church that pays him a large salary, or else pets and idolizes him till they make him a baby. There is a vast difference between Christian love, which is modest and enduring in its manifestations, and the excited outburst of feeling and admiration, which is generally immodest in manner, corrupting in its effects, and as changeable as the climate of Chicago; for no sooner does an idolized pastor leave, than most of their ardor is withdrawn to be concentrated on the one who takes his place. I was amused one Sunday morning at a preacher in Worcester, Mass. He was begging hard from his congregation for a certain sum of money, and they were holding back just as hard as he was begging. Their responses were few and slow, but his sham modesty would not let him talk to them as they deserved, and no doubt he felt in his heart like doing so. He mildly requested them not to be too modest in responding. He ought to have told them not to be too stingy, for that is what really ailed them.

I firmly believe, that to this false modesty or lack of moral courage, so prevalent among the clergy of the present day, may be

attributed much of the frivolity, sentimentalism, flirtative, fashionable foolery and irreligious tendency that exists in society. I remember a clergyman, in whose pulpit I delivered a discourse one evening, who refused to read a part of a chapter I had selected in Proverbs, bearing on my subject. And it is nothing but ignorance and sham modesty that prevents a large proportion of religious people from being willing to hear or receive plain truth. When I think of the army of preachers all over this continent who seem far more willing to discuss some doctrinal point, or wander into the fields of theological and metaphysical speculation, or interest themselves in delivering polished and sensational sermons, so as to draw large audiences, than they are in preaching on those more vital and every-day questions that pertain to the moral and social nature from which springs man's present and future character, I say shame on that kind of preaching.

There are some members, who, through that kind of feeling which arises from sham modesty, are constantly asserting that they do not feel conscious of having accomplished anything of themselves—the Lord has done it all; when, in reality, they are trying through their remarks to draw people's attention to the work they have done. Or, perhaps, they will say they consider themselves the least among God's children, when, if some other member was to tell them that, they would not have pleasant recollections of that individual this side of the grave. If they meant and felt just what they said, they would not be offended at another person telling them what they regarded as the truth; hence, the sham modesty of their remarks is apparent.

False modesty prevents men from declaring the truth as it ought to be; induces them to keep back things or ideas they consider too delicate to mention, but which ought to be known; prevents persons from calling things by their plain Saxon names, like the girl in school, who pronounced the word legacy *limbacy*, because her sister told her she should say limb instead of leg.

There is a tendency in the literature of the present day to be over-nice and choice in their use of words. The idea is often lost in the delicate network of fine, polished and agreeable language with which it is clothed. I love prose poetry as much as any man, but it has its use and abuse like everything else. There is a time and place for it, and there are times and subjects where it is inappropriate.

This literary species of sham modesty affects conversation as well, and renders some persons so fastidious in that art, that for fear of inelegance in their expressions they make social conversation a task; are more cautious as to what they say and how they say it, than they would be in getting married. Public speakers are too often affected in this way also, and the hesitating, studied and laborious manner in which they speak is so clearly impressed upon their audiences, that it robs their discourses of one half of their effect and power. I would rather hear a man make a grammatical blunder or use a common-place expression occasionally and go right along with his discourse, speaking from the heart to the heart, than to have him stop and mentally chew his words over two or three times before he could make up his mind how to express himself; because my attention is at once drawn from the idea to the language he uses. I care not how well educated a man is, he is liable to make grammatical mistakes in preaching or lecturing, especially if he speaks extempore as every public speaker ought to do. I was once criticised by a public school principal in Chicago, for using before his pupils an ungrammatical expression. My mind was so intent on the subject I was illustrating that I did not think about the best choice of words. He told the principal of one of the other schools where I was going to lecture about it, and that intelligent dignitary wrote a note to me declining my services. But if he had been as modest about how words are written as he was about how they are spoken, he would have got one of his scholars to have written the note for him. For it was the worst specimen of penmanship for a high school principal I ever saw, and when I alluded to the matter to the superintendent, he remarked he did not think writing of much importance as a qualification for a principal, or words to that effect. I always thought that reading, writing, spelling and arithmetic were the four principal branches of a public school education. But I presume in these days of refinement that Latin, German, drawing, elocution and music are more essential to nine-tenths of public school children who have to make their living in some industrial pursuit. One of the most amusing and ridiculous grammatical blunders I ever heard was by the principal of a high school while giving a lesson in English grammar to all the teachers of the various schools in the city. For if there is any class of persons upon whom the duty of using correct English is more urgent than

others, it is teachers, especially when giving a lesson on that art. He had been writing sentences on the blackboard to illustrate his subject, and in the course of his explanatory remarks made use of the expression, "away down below the bottom." Of course the man knew better, it being simply a thoughtless slip of the tongue, and that is the way with public speakers generally. Something like a Vassar College young lady, whose mother was boarding at the same house where I stopped for a short time in Poughkeepsie. She came to see her mother one Saturday and took dinner with us. She was bright and lively as a squirrel, and one of their best students. During her conversation at the table, she had occasion to refer to a rain storm, and to emphasize the way those heavenly drops descended upon her intelligent head, she used a common but unmeaning expression, "It rained like pitch-forks." Her pious mother winked and smiled over it. Everybody at the table knew there was no sense in such a remark, and the young lady herself also knew it was not proper. But it served to create a little mirth and produced more animation and interest in what she said than if she had put on a sober face and in a cold, precise way said it rained very hard or very fast. It was also a relief to her mind to get out of college talk for a few hours, into common-place, social talk. I do not recommend, however, that people should make a free use of slang phrases.

False modesty prevents free and social intercourse between the sexes. That is, they do not act and feel at ease when in conversation in each other's company, unless quite familiar. Their whole manner is restrained and constrained, just because they assume a character that does not belong to them. It is unnatural. They act differently when alone at home. It is astonishing how sham modesty will make its victims suffer. Go to any sociable or party, and there you will see it active in nearly every person you meet. Some of them are so modest they are afraid to speak, for fear they will do or say something not exactly modest. Poor creatures! If they were to see their country cousins romping over fields, and climbing fences, they would be shocked speechless; and yet country girls love and enjoy health, freedom and pleasure, which city girls are too modest to enjoy. It is to be hoped that the day is not far distant, when men and women can converse on any subject without the blush of guilty shame mantling their cheeks. False

modesty is the mother of sexual ignorance, and the indirect cause of a vast amount of sin and suffering. It is a thick veil thrown over human nature, confining ignorance, excluding knowledge, and rendering it impossible to look within.

I have frequently been amused at the manner in which some persons represent their business or mode of living, in order to appear as high-toned and stylish as possible. They do not like to state their exact condition, and so represent their business relations in a different light from what they are. There are numerous cases in large cities, especially Chicago, where families in good society, finding it difficult to meet their expenses, will take two or three select boarders, but to prevent the name of "boarding-house" being applied to them (as though that was anything to be ashamed of) they tell their acquaintances that they have more room than they need, and it is so much pleasanter to have a few friends living with them!

Centuries ago, men and women were grosser in thought and feeling and the expression of their sentiments, than the present generation is. Nowadays, people go to the other extreme, and are altogether too nice and sentimental. If works were published, containing language similar to that used by writers in past ages, and suggestive of impure thoughts, their authors would be execrated, if not imprisoned; and yet the objectionable portion of the poetical works of such writers as Byron and Shakespeare are retained and perused at the present day. So I consider sham modesty to be partially an outgrowth of sentimentalism.

The temper of society seems to warrant the impression that persons, especially men, may be as wicked as they like (except in criminal acts), providing they are smart and shrewd enough to do it in a secret manner, so that their deeds are not conspicuous enough to cause them to lose their good name or become the subjects of conversation in that respect. A man may dissipate as much as he pleases, and then by straightening his course, and regulating his habits and general conduct, can marry one of the best and finest of young ladies. But let a young woman do the same thing, and her good name is lost, her conduct severely criticised, and her reputation is objectionable to all who know her. The young man can find his way back into society, but the young lady may find her way out as quick as possible. And, in many

instances, these very men who have been sowing their wild oats, are the first to speak against the character of a similar class of young ladies, which their reckless life has been the means of bringing them in contact with; yea, the probability is, that they are the individuals whose influence has been the chief cause of their mis-demeanor. Thus, false modesty in society virtually says: "Young man, go ahead; be as full of the devil as you please, for a time; then sober down and marry a good woman, and society will respect and receive you with outstretched arms." But its language to a woman is somewhat different. It practically says to her: "If you once step off the track, or even do anything that will cause suspicion, your fate is sealed, and there is no more room for you in social gatherings."

Sham modesty has even interfered with the practice of kissing. In olden times it was customary to salute one another in that manner; and the Apostle Paul, in closing most of his epistles, particularly enjoined upon the churches to greet one another with a holy kiss. So it is evident that either Judas must have rendered kissing objectionable, or else Christians nowadays have not love and friendship enough for one another to do so.

A kiss ought to be one of the purest and sweetest things in the world. But it would be rather difficult to get a sweet kiss from a great many men, who seem to think tobacco is much sweeter, and so render their mouths and lips more disgusting than that of a hog. And there are plenty of women from whom a kiss would not be very sweet either, judging from the odor of their breath.

There is considerable kissing between women, however, practiced through mere politeness, habit, affectation or fashion. And it has considerable of the Judas taint about it, for young women will kiss each other when, perhaps, they have more hate than love in their hearts. They will kiss on the streets, at parties, in public assemblies, in the sanctuary, in fact, anywhere and everywhere, and then go off and back-bite, and tell each other's secrets and confidences. They would not kiss a gentleman on any condition, unless engaged to him. It would not be modest to do so, but they deem it quite modest to kiss an acquaintance of their own sex, out of mere pretense, just to show off, and at the same time preach a short sermon to the gentlemen, viz.: "Whatever ye would that others should do unto you, do ye even so unto them."

According to a newspaper statement, a certain female lecturer stated to her audience that a young lady should not kiss a gentleman, unless she was engaged to him, and then not oftener than once a month. That seems to me too much like reducing kissing to a mathematical science; and as the affections are the farthest removed from, and most unlike mathematics of anything in the world, I decidedly object to reducing that fine and delightful art to any such arbitrary rules. I feel as though I would like to say something on this important and much-abused subject, but writing on kissing is something like writing on love. Some years ago, I thought I would write some verses on that sweet, soothing, precious article called love; but after I had written one verse, I concluded I had an elephant on my hands, and gave it up in despair. There are a few thoughts, however, I would like to offer on the subject of kissing. In the first place, kissing is both an art and a science (social science). There is an art in doing it, and a science in the cause or nature and use of kisses. I question if there are more than two or three men out of fifty who know how to kiss, but there are plenty who know how to slobber. Women are by far the sweetest, prettiest and most graceful kissers, especially when their hearts are in tune with their lips. But the average man drops down on a woman's mouth and snatches a kiss as though he were trying to catch a chicken or grab a frog. Kissing is something like eating in one respect: it should never be done in a hurry. Smacking is not kissing; there is no soul-magnetism, no rushing of the two spirits together, in catching a woman schoolboy-fashion, and stealing it in any way you can get it. There may be some fun and exercise about such performances, as usually occur on picnic days, but there is no soul satisfaction about it.

Töny, sham-modest persons who go to picnics, will stand by and watch the participants of a kissing game with a sort of jealous contempt, but would have no objections if they could kiss or be kissed on the sly, behind the door, in the corner, or in some room secluded from the gaze of others. As to the view taken by some, that a young lady should never indulge in kissing until married, or at least engaged, I consider it a species of false modesty, or false teaching at any rate, for it is contrary to the law of nature. Where the affections are well developed, kissing is as natural as breathing; and if the moral character is good, and the social nature has been

properly educated, should be as pure as the air we breathe. What is kissing but the breathing of the affections of the heart? The lips are really the lungs of the affections. Tennyson beautifully expresses that when he says:

"And our spirits rushed together
At the touching of the lips."

But there are some people with cold natures, or rigid, cast-iron ideas, who would have us believe that kissing is an act that should be regulated by marriage laws, just the same as passion is; but the desire for kissing is a higher and nobler impulse than passion. It occupies a higher place in the affections, because the desire for or love of it springs from the organ of *conjugal*ity, which is higher up in the brain than amateness. If the feelings of people were properly educated on this subject, and there was no sham modesty existing, kissing might be more generally practiced with far less harm than it often is. The idea that women can kiss cats and dogs (as I have seen them do), but not men, seems to me rather absurd. And the woman who can lavish her affections and kisses on the rat-catching mouth of a cat is hardly fit to kiss a decent man anyhow. Such actions go to show the natural impulse and desire there is in human nature to kiss whatever object it likes, like the small, bright, affectionate little boy I saw at the seashore, who was just running over with animal spirits, and picking up the cat one day, he said: "I want to kiss her right square in the mouth." Now to say that a boy with an affectionate nature as he had, after he becomes a young man, is not fit to kiss a young lady unless engaged to her, is something like trying to smother a man to death before his time comes to die. It is just such nonsensical society rules as this, that make young girls and men with warm natures in such a desperate hurry to get married. And I have no doubt but young men have become engaged to these prudish young women, who will neither kiss nor be kissed until a promise of marriage is made, just for the sake of more social freedom, without ever intending to fulfill their promises. Some men who have easy consciences, are very accommodating to young women with old-maidish notions; and if it was necessary to get engaged to have full social enjoyment with such an one, they would do so, and then break it off and leave the woman heart-broken, whenever they saw another woman they really wanted to marry.

If kissing girls, however, was not attended with more pleasure than I received when trying it several years ago, there would not be much of it done. I was acquainted with a good-looking young lady, having beautiful eyes and lips; and in my youthful day-dreams I thought to myself that the bliss of kissing those ruby lips would be almost equal to passing through the gates of Paradise. So with her consent I tried it, but I can assure my reader one or two applications were quite sufficient. Her breath was too strong, I could not stand it. The sense of smell overcame the sense of feeling. There was no rushing together of spirits, as Tennyson expresses it; my spirit rushed back to its inner chamber and very soon cooled down. Pretty soon afterward, she wanted to know what made me so cool, and why I did not talk more. I replied, "I do not feel like talking." She insisted on knowing what the matter was. I told her I did not like to tell her; but she would not take No for an answer. Said I: "Will you promise me faithfully you will not take offense if I do." No, she certainly would not. "Well," said I, "your breath is strong enough to knock a man over." She said her mother had told her that her breath was not as sweet as it might be; but notwithstanding her mother and I agreed, she broke her promise, became mad and mortified, and took the first street-car for home. A day or two afterward she sent me a note, stating she thought it was time for our acquaintance to cease (no engagement or even courtship in this case), and that I was not half as nice as she thought I was. That was just what I thought about her, and I was very glad to get such a note. But she soon changed her mind, went to the dentist and had her teeth pulled out, but not her bad breath, and then came round again. But I felt I had had enough. I was something like the preacher who had rabbit at a certain place so often for dinner that he was completely sick of it. So one day, being asked to say grace, he responded in language similar to the following: "We thank thee, Lord, for the bounties of thy Providence, and for all the blessings we receive; but for rabbits hot and rabbits cold, for rabbits young and rabbits old, for rabbits tender and rabbits tough, we think, O Lord, we've had enough."

My next experience in kissing was with a young lady who had painted her lips. They looked so red and tempting that I felt constrained to try it once more. Suffice it to say it was the most

tasty kiss I ever had, for I could taste it and smell it an hour or two afterward. In fact, I could not get rid of it till I went and washed my face. Then I thought of the experience of a lady in a boarding-house in Philadelphia, and the description she gave of a young lady friend of hers, who was in the habit (as many are) of painting her lips. She said that whenever she kissed her she could taste the coloring afterward; and, said she, "You ought to see her eat oysters." Then opening her mouth and raising her hand, she showed how the girl would twist an oyster round to get it in without touching her painted lips. Finally I began to wonder why it was I had such unpleasant experiences and bad luck in kissing, for even the poor oysters seemed to be more fortunate in gliding round a woman's lips than I was. It was a perplexing puzzle to me, and I never could solve the question till I went into a lunatic asylum some years afterward, and a crazy colored woman told me, or remarked as I passed by, that I was too sweet for anything! I began to think there was more truth than poetry in that remark, and that probably I had been a little too æsthetic in my taste—had been looking for an angel to kiss, and had forgotten there were no angels in this world in human form. But all at once the advice of a female lecturer to a portion of her audience flashed across my mind. Said she: "Get married, young men, get married; do not wait for the girls to be angels. You would look well beside angels, wouldn't you, you brutes!" So I concluded it was folly to be too particular in this sin-cursed world, and the next time I took a young lady friend home, I made up my mind to have one more trial; for I had been taught in my childhood the old adage, "If at first you don't succeed, try, try again," and I saw no reason why it should not be applied to kissing as well as to anything else. I was determined, however, not to be fooled with bad breath and painted lips any more. Because I do not believe in kissing for the same reason the old Romans did, who never kissed their wives except as an excuse to smell their breath and ascertain if they had been drinking. Hence, being positive my lady friend had a sweet breath and clean lips, I congratulated myself on the pleasure of a sweet, good-night kiss; so arriving at the house and entering the hall, I asked her if she was ready to receive the good-night benediction. She said she did not exactly understand what that was. "Well," said I, "will you permit me to instruct you?" She coolly

assented, and I made the attempt to bestow the blessing, but the light in the hall had gone out, and I could not see very well, and her lips were so thin and her mouth so small (which accounted for her being so cool) that I could not for the life of me tell where to kiss, and just went bobbing and gliding around her face from one place to another, like a hungry mosquito trying to find out where to bite. At last I cried out in despair, "Susan, have you not got any lips?" "Not for kissing," said she. I believed her, and started for home, having no desire to give thanks and ask for another, as the over-modest preacher did who had been courting a lady some years and had never ventured to kiss her. He was an exception, of course, to the average preacher, but eventually he remarked one evening to his sweetheart that he had learned that young people who were keeping company occasionally kissed each other, and would she have any objection? "Certainly not," was the prompt reply (for I presume the poor creature had been waiting for and expecting it two or three years). Then saluting her in true Christian fashion, and remembering his calling at the same time, and that all acts should be accompanied with prayer, and receive the sanction of heaven, said he, "Let us return thanks, and take another." But, alas, I could not conscientiously do that, because I received nothing to return thanks for. I did not get even the shadow of a kiss, and as I walked home I felt more like praying, "Lord, make women with mouths fit to kiss, or else remodel me." My advice in a condensed form to all who wish to kiss or be kissed in a proper manner is, be sure you find a person with a sweet breath, and lips that are clean and healthy, and full enough to receive the impression. For I can assure the reader that there are a large number of people in the world who do not enjoy kissing, and a still greater number who are neither fit to kiss nor be kissed.

Another absurd and unhealthy habit of kissing with women, which is even worse and more stupid than the cat and dog business, is the kissing of dead folks. What possible pleasure can there be to a living person to perform such an act? and as far as the dead are concerned, they might as well kiss a bed-post; and as far as their own health is concerned, it would be much better for them to do so. I heard of one woman who got the small-pox by kissing a man who died with it. She was probably more anxious to kiss him after he was dead than when he was living. I cannot speak posi-

tively, but I believe there are plenty of married people who do not kiss each other from one year's end to the other. Where there is little love there is little kissing; but where there is much love there will be proportionately much kissing. And I should certainly think it a little more sensible to kiss living men than corpses, cats, dogs, and persons of their own sex, as the women do, just for pretense and display. And that man or woman who has no taste or desire to kiss or be kissed, is lacking in the development of the affectional nature; such a person is not well balanced in the social character, is deficient in the organ of conjugality and a warm, confiding nature.

But the trouble is, the social nature of young people is not properly educated. We have schools and colleges to teach almost everything else, but none to properly instruct young men and women how to use, develop, give vent to or restrain the natural promptings of the heart. Were this done, most of the flirtation, prostitution and dissipation, yea, even crimes, that now curse the world, would not exist. The affections are like rivers, and you cannot dam them up. And if they do not empty into the ocean of life through the right channel, they will, most assuredly, run in the wrong channel.

HUMAN SPIRITS, GOOD AND BAD.

Opposites a Law of Nature—This same Law Applies to Human Spirits—Kindred Spirits Flock Together and Corrupt each other—What a Man Soweth that shall he also Reap—Incident to Illustrate the Fear of Guilt—Three Things to Notice in Connection with Spirits—Their Birth, Looks and Doings—Evil Hereditary in a Large Measure—Some Spirits are Born Bad—Some Become Bad through Evil Association—Some through Defective Education—Low Theaters—Filthy Conversation—Bad Company—The Case of a Young Lady in Canada—Good Spirits are Born and Raised through Good Parents and the right kind of Education—The Trouble with the Majority of Schools—Evil Spirits are Forever Doing Something to Curse Mankind—Three ways of Showing up Character—By Action, Voice and Expression—The Influence of a Selfish Nature does not last long—Every Man the Architect of his own Character—Hot Sinners and Cold Sinners—Illustrations of both Kinds—Young Lady in California—Piano-Tuner—How to tell whether one's own Spirit is Good or Bad—A Man's Face the Picture of his Soul—Different Kinds of Wickedness Produce Different Kinds of Facial Expression—Good and Bad Souls can be Felt as well as Seen—The Triune Method of Reading Character—Phrenology, Physiognomy and Psychology—The Electrical Power Thrown off by Persons and Audiences—Illustrations of this—How Bad Spirits can be Detected—Blonde and Brunette Wickedness or Goodness—The Human Family, as a whole, Resembles the Starry Firmament.

There are some spirits, sweet and pure,
Whose holy fragrance fills the earth,
While others seem but to allure,
With subtle arts to sin and death.

OPPOSITES seem to be a law of nature, and in the moral world there are two great opposites, the good and the bad. In regard to the philosophy of evil, its origin, and the reason why it was permitted to show its hideous form in this beautiful world of ours, I shall not attempt to offer any theories; but proceed to draw a contrast between the two forces, good and evil, as manifested in their modified forms in human life and conduct.

It is not many years after birth before the spirit of an individual gives signs and evidences of its natural character and tendencies. The very looks, as well as language and actions of children, reveal what is within them. Water will run no higher than its own level, unless forced; neither will the soul rise above its natural moral

level, unless it be lifted up by the power of external influence and education. For this reason, children, not being inwardly restrained or constrained by that kind of knowledge which comes from years of experience and instruction, generally give vent to their feelings and impulses, and if left to themselves, they will act out their natural or inherited dispositions.

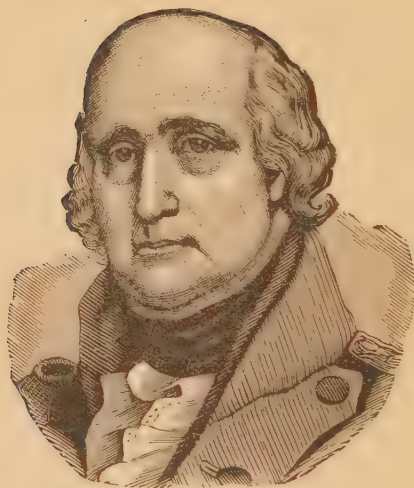
The diversity of dispositions in youth must be apparent to every observer, and they can easily be divided into two classes, the good and the bad. School teachers soon learn the bent of a pupil's mind: one is full of mischief and nonsense; another is perverse and disagreeable, hard to manage, or to do anything with; another is lazy and indifferent; while still another is docile, amiable, and thoughtful—the teacher's pride and joy.

The good spirit in childhood is easily controlled and readily responds to good and higher influences. The bad spirit is not only troublesome, but a constant burden to whosoever has the training of it; and like as the twig is bent, will the tree be formed, so as the youthful mind is inclined, will the character be fixed, unless changed by culture. As the snowball gathers and enlarges as it is pushed along the path, so spirits good and bad grow better or worse, as the years of their existence roll on. What seemed but a little mole-hill of sin in the child, becomes a mountain of iniquity in the adult. Silently but surely the forces of evil corrupt the passions and transform the soul from good to bad, and from the image of its Creator to that of its master, the Devil. Spirits good and bad surround us on every hand; they gaze into our faces wherever we go, and impress us with their good or evil influences and motives. The one inspires us with noble thoughts and desires, the other insinuates distrust and unholy thoughts; the one soothes and comforts us, the other suggests and bewilders; the one is like an aroma of sweetness, the other is like an offensive effluvia; the one we love, the other we dislike. Our likes and dislikes, however, will depend upon what we are ourselves; if our own spirits are good, we will love the good; but if evil we will love the bad. Birds of a feather flock together, and kindred spirits will be attracted to each other, whether good or bad. Society runs in classes and cliques, from that of the boot-black to that of the president or king upon his throne. No matter how cold the day boot-blacks in our large cities will congregate on the corners of the principal streets in groups from two upwards,



PETER COOPER.

An honest face, and a plain, unassuming, practical, common-sense, good-natured soul. He has the oblong face. The eye expresses goodness, tenderness of feeling and sympathy. The mouth expresses a pleasant disposition, an affectionate nature. His successful business career, and unselfish, generous nature, has made his name a household word. The expression of the face, as a whole, is a good illustration of what I call Religious Nature which is defined among the phrenological organs in the latter part of this book.



An American General, whose name I do not know — one of the early Indian fighters. Observe how high the fore part of the head is, and its sloping toward the back, which indicates a sympathetic nature and strong liberal sentiments, that frequently incline a man to the Universalist or Unitarian belief. When the head is much higher in the rear than in the top part, the individual is more inclined to a set, stationary and orthodox form of religion; that is, providing he or she becomes religious. The whole face is expressive of kindness and goodness, with a fine and energetic mind.

even though they may wrangle and quarrel half the time. There seems to be a common bond of union that instinctively draws them together, however much they may oppose each other in their business or feelings. They become kindred spirits in their mode of life, aims, tastes, and desires. In like manner there is a sympathy between wicked spirits, because their natures are similar, even though they may dislike each other in some respects; and they will even love a wicked place better than a good place, because it is more congenial. Like loves like.

Whoever heard of a bad man or woman enjoying a prayer-meeting! Talk about hell! It would be hell on earth to a really bad man to compel him to go to a prayer-meeting. Five minutes in such a place would seem like five hours. He could sit on a picket fence and watch a game of base-ball or a horse-race for a whole hour, much easier than he could sit on a cushioned seat in a prayer-meeting for a few minutes. Yes, he could be contented in an uncomfortable seat watching some worldly sport, but sit him down to listen to something sacred, or perhaps condemnatory of his life and character, and he would wriggle all over the seat—the most uneasy and restless mortal you ever saw. Like a young man I remember, who boarded where I did once. He was nice and attractive in some respects, but decidedly fast. He was anxious to get me into a billiard hall and similar places, and I was equally as anxious to get him into a Sunday-school. One Sabbath afternoon I succeeded in getting him to go to a Sabbath-school. I managed to keep him there long enough to listen to the singing of the opening exercises; but he was out of his sphere and social element, and would, no doubt, have felt more at home in a penitentiary.

Bad people cannot endure the society of good people in this life and world; the two cannot associate and form companionships any more than oil and water can be united. Yet, strange to say, bad people all expect or hope to get to heaven where the good, whose society the wicked cannot endure on earth, alone can go. What kind of a heaven or hell would that be with a mixture of good and evil spirits through the ceaseless ages of eternity?

The life and character of a person is determined to a great extent by the kind of spirits he has come in contact with, and been influenced by, especially in his youthful days. Mind acts upon

mind, either for good or evil, and we are so marvelously susceptible to mental impressions, that unconsciously we become psychologised or soul-influenced even by individuals of little power and capacity. It becomes us, therefore, to know for our own good and protection the character of the spirits that seek to impress us, or become our acquaintances and associates. We cannot afford to be spiritually blind, either to our own spiritual nature or that of others; for not merely the present, but eternal life and happiness hang upon this question of soul-influence. To know and discern the good and the bad, then, is the paramount duty of all; and to aid us in discriminating between the two, the Almighty has portrayed and fixed the character of every soul upon its physical form, especially the face. In other words, he has given to us the science of physiognomy which, like a mirror, faithfully reflects the likeness or character that is thrown upon it. Thoughts first stamp themselves upon the soul, which is more sensitive than the body, and are not at first fixed upon the countenance; but as some writer has said, "Time at length makes all things even," so the thoughts that are oft repeated and cherished in the heart grow into mental rivers and form for themselves channels, which constantly coursing through the soul, begin through the electricity of the body to act upon the brain cells and nervous system, and which in turn acts upon the muscles and through them reaches the exterior of the body, and become visible to the naked eye. Thus the immaterial is brought to light through the material, and all earthly spirits are made to reveal their hidden characters. As there are wicked and ugly souls, so there are wicked and ugly faces which become all the more hideous as age creeps over them. They never ascend, but always descend in their character and appearance. It is not in the nature of bad and ugly things to improve or progress, but rather to deteriorate and go down, down, down! There are good and lovely souls accompanied by good and lovable forms. The one never misrepresents the other, for figs do not grow on thorns and thistles; neither do pure, good looking faces grow on polluted souls. Nature never lies; she is ever true to herself. A man's tongue may lie, but his face never, no, never!

"Whatsoever a man soweth, that shall he also reap," is as true of his facial expression as of his rewards and punishment. Sad thought for the evil-doer, but bright and joyous for the pure in

heart. To be known to our fellow creatures as well as to our Creator, and to carry on our faces our own recommendations, is a comfort and a blessing to all right thinking and acting people. But as men love darkness rather than light, so they love ignorance rather than knowledge; and it is this class of people who would fain hide their faces, or rather the language written on them. To be known to others as they know themselves, horrifies and enrages them, and they naturally shrink from the acceptance of phrenological or physiognomical truth as a thief shrinks from the camera of a photographer.

Evil-doers do not like even their actions criticised or observed, much less their faces. To be watched, annoys and aggravates them beyond endurance. Like a group of young men I noticed on a street corner in Chicago, one night. Their manner indicated something wrong as to their characters and motives, so I stood on the opposite corner and watched them for a minute or two, which so excited and enraged them that they gave vent to threatening language. This at once confirmed my opinion of them, because if they had been good and peaceable citizens, they would have taken no notice of me, and would not even have imagined themselves being watched. But the conscience of evil-doers, designers, plotters, and schemers (that is, if it is not dead) terrifies them, and makes them suspicious and afraid almost of their own shadows; "for the wicked flee when no man pursueth, but the righteous are as bold as a lion."

A pick-pocket was standing on the corner of a prominent street in Philadelphia, one morning, waiting, I suppose, for a victim, as a gentleman who used to be a detective and myself passed along on the other side of the street. My friend, the ex-detective, noticed him and instantly stopped and gave him a sharp and searching look. That was enough. The thief saw him, and quietly but quickly made his way down the street. My acquaintance remarked afterwards that he could easily pick out those characters, and frighten them off. And why, let me ask, could he so readily recognize those characters from others without personally knowing them? I reply, because there was something in their looks and actions that indicated just what they were. There was no other earthly way by which he or anybody else could distinguish them from others but by their manner and appearance.

It was the external manifestation of their character that made them conspicuous, and it is this visible manifestation of character in face, form, and manner, that makes us all like or dislike every stranger we meet; and if it were not for this fact that every soul reveals its character through the body, I do not see why everybody should not look alike or very nearly so (because it is a law in nature that the more perfect any species is, the greater its variety). We find as great a variety of dispositions and characters, as we do bodies and faces; and wherever we find similar forms we also discover characters which are similar; thus form and character are inseparably connected, the one cannot exist without the other.

There are three things I wish to notice and contrast in good and bad spirits, viz.: their birth, looks and doings. Bad spirits are begotten through the bad thoughts and habits of their parents, and good spirits through the good thoughts and habits of their parents. Like begets like; purity produces purity; love excites love; and wickedness brings forth nothing but wickedness. And as murder will out, or come to light; as love will reveal itself like the light of the sun, so evil natures will be made manifest in succeeding generations. The rising generation is the moral photograph of the preceding one; it is the past reflected on the horizon of the future, and the great mistake of mankind is in living only for themselves and the present, thoughtless of the future, and the generation to come after them. Self-gratification is the great adversary of future happiness; it deals only with the present, being indifferent to the past and unconscious about the future; hence it is that men rush heedlessly along the pathway of life, and plunge into matrimonial relationship with never a thought as to what will be the result of their conduct. Then blinded by passion and lust they rock their sinful souls in the cradle of self-indulgence, and when in after years the living objects of their folly stare them in the face, they are startled, and in wonder and amazement ask, How can these things be? The middle-aged as well as young men and women who sow their wild oats, may rest assured that their sins will find them out. They may keep and cherish their evil thoughts and purposes to themselves, and conceal from their neighbors their bad practices, but nature will some day stamp them on the souls of their children, and engrave them upon their faces. The guilty shall not go unpunished; they and their children will bear the mark of sin upon

them, just as surely as did Cain and the descendants of Ham. The Almighty has declared that he will visit the iniquities of the fathers upon the children unto the third and fourth generations. Do you ask me for proof? Look around you and all over the land, and behold the diseased, enfeebled, suffering, sin-cursed specimens of humanity that abound everywhere! Then look into the faces of the thousands you meet, and observe the dull, stupid, ignorant, idiotic, insane, fast, licentious, and God-forsaken look that many of them hang out upon their countenances, and tell me if the soul does not cast its image upon the face, and the parent transmit his character to the unborn child. I assert and think the world proves it, that a large proportion, perhaps the largest, of unclean spirits that infest society, have inherited their evil natures from their parents or great grand parents; that they are born into this world with a polluted, corrupted, and devilish nature — one that is extremely susceptible to evil, but not to good; and one that will gradually develop itself with the growth of the child. Not a few, however, who would naturally incline to the good side of life, were their associations good, have become bad through the influence of evil suggestions, companions and temptations that have constantly beset them on every hand. Separated perhaps from home and moral restraint, they have gradually weakened and yielded to the pressure brought to bear upon them, till they have finally gone down into the slums of iniquity; these are they of whom there is strong hope of recovery or reclamation when brought under good influence. But I have seen mere children, and plenty of boys and girls show such depraved traits in their characters, that it seemed to me no kind of influence or training, however pernicious, could have developed it in their brief life-time. They are the children who, as they grow up, give their parents a world of trouble, and perhaps eventually bring their gray hairs in sorrow to the grave years before their natural time. Think of the boys and girls who run away from home that they may avoid all restraint and dive headlong into sin, or what they consider freedom and pleasure; of the army of young criminals that are brought into the police court; of young girls, mere children, accosting men on the streets and offering to fornicate with them for money! I was requested by a mother to examine the head of her little girl, who possessed a spirit quite different from those I have just described. She had been

living in a block where other families resided, and her girl had seen and heard things from other children that shocked her modesty, and were offensive to her purer and more sensitive nature, and it was with great difficulty her mother could prevail on her to state to herself what she had seen and heard. She told of one little girl in particular, living opposite to her, who had been telling about her adventures the night before, and expressed herself in some such language as the following: "Didn't I mash the fellows, though?" Here, then, were two opposite natures, and the little girl whom the mother brought to me illustrates what I have already expressed: that a pure-minded child would be repelled, disgusted and frightened at the mere suggestion or sight of anything sensual.

The tendency to lie, deceive, cheat, steal, flirt and murder is also hereditary, and will be manifested early in life. The awful tempers that some children are cursed with could not possibly have been developed in their short existence. It is not a very rare thing to hear of one boy shooting, stabbing or killing another. While visiting a police court one morning, a small boy was brought before the magistrate for unmercifully thrashing another; and as he was so very small and young, the judge was perplexed to know what to do with him; so he sent him to his cell till the afternoon in order to have time to consider his case. I suggested to the judge that I would like to see the boy and examine his head. "Very well," said he, "the captain shall bring him up to you." I examined the boy and on returning to the court room the magistrate asked me what I thought of him. Said I, "Judge, the trouble with that boy is he was never born right, and his parents are to blame for what he is." On another occasion there were two boys and girls brought in from a bad place, all found in bed together by the police officer, though the girls stoutly denied it. They were too young to have lost all their modesty and developed that bad nature unless licentiousness had been born in them, and modesty left out of them. Their very looks betrayed them; not only of the girls, but also of the boys. I fear, however, many people of over-modest and reserved natures who have never studied, seen, or in any way come in contact with the moral corruption that exists in all classes and ages of society, will think I am stating things too strongly and coloring them too high. But I am not. I have only stated the bare facts without the slightest exaggeration. There is enough truth and reality pertaining to

the subject I am writing on without drawing on my imagination to fill out the picture, and the reader may rest assured that throughout all my writings he will find no picture, no exaggerated statements. There is too much fiction in the world already, and that is one reason why people do not take more interest in facts, and know more of what is going on around them in every-day life. To live as thousands do in a world of sentimentalism, and ignore the stern realities that meet them and stare them in the face wherever they go, is a sad mistake, and one of the reasons why so much evil abounds and so many evil spirits are left to pursue, unmolested in many cases, their devilish deeds.

I have already intimated that good spirits may become bad through the force of circumstances and improper education. There are good parents who are really doing the very thing to make their children bad. Many a son and daughter have been driven from his or her home by the cold, rigid, formal, exacting and over-religious discipline of parental authority, which has made their lives as miserable as though they were shut up in a penitentiary. And when they do break loose from home restraint, and breathe the air of freedom, many of them, not knowing how to use what they have never had, but often wished for, run into dissipation and perhaps do something to put them under the restraint of the law. Then, having once been humiliated by arrest and imprisonment, they lose self-respect and feel that nobody cares for them, but rather that everybody is against them. Then, in a fit of mental depression and desperation, they fall into a life of worthlessness, dissipation and crime. That is about the course a young man would be apt to take; while a young woman would elope or marry the first man she could; or still worse, find her way to a house whose steps take hold on hell. Some parents are constantly opposing the desires, tastes and ambition of their children. They want to do one thing, and their parents insist on their doing something else; and thus oppose, hinder and keep them back in the accomplishment of their purpose in life. What an army of young men have had their prospects and chances in life blasted by the injudicious and stubborn opposition of their parents; or it may be their unwillingness to assist them financially in preparing themselves to start on the road to prosperity. The unperturbed taste of young people will go a long way to assist them in determining their true sphere in life; but the folly

of parents often steps in and hinders or throws a stumbling block in their way. Their pride and vanity may want their son to do something he has no taste or talent for; or, if they are poor, they may be anxious to have him work at something to bring in a few dollars, thereby depriving him of an ordinary education, and forcing him into an insignificant position the remainder of his days. It is true that occasionally men of genius surmount all obstacles and reach the goal of their ambition, but they are the exception and not the rule. It is also true that many of these young persons, thwarted in their plans to pursue a calling in life they naturally love, become crushed in spirit, careless in habits, and destitute of enterprise and energy; and when they reach that point they are as likely to fall into an evil life as a good one; for he who has no object or aim in life has really little or nothing to live for, and if he has nothing to live for, he grows indifferent to his own welfare, physically, mentally and morally. A defective education, leaving a weak point in the character, may be the means of turning him from the path of rectitude and life, to ruin and death. That weak point will sooner or later be exposed to temptation or trial, and unless protected in some way he will wince and succumb. I care not how strong a man may be in other parts of his body, if his lungs are weak he is in danger of colds and consumption, which may carry him off unless he takes precaution to strengthen his lungs and ward off colds, or suddenly break them up. A house or public building may have a solid foundation and be strongly erected; nevertheless, if it has a defective chimney it is in great danger of being destroyed by fire. A fort may be well supplied with war material, and soldiers well officered, but if there is a weak spot in its structure the enemy will soon demolish or take it. It does not pay to send young people out into the world with flaws in their education; still it is being done every day. The fashionable schools of education, especially female seminaries, where they seem to aim to fit young ladies to shine in society, and nowhere else, are doing just this kind of defective work. They train them theoretically but not practically; give them a smattering of music, French, drawing, painting, history, etc.; and then conclude that they are educated, when the practical part that fits them to come in contact with the world and human nature, has been entirely left out. The most these girls know about men's character, and I am not sure but that of their

own sex, also, is what they have gleaned over the midnight lamp from some highly-colored novel. The result is, that these girls, when they graduate in all their finery and pomposity, are as green as grass on the very things they ought to study and learn at school. And many of the things they have learned they will make no use of and forget in less than six months after they leave school.

This is true, more or less, of all schools of learning. The mere theoretical is crammed into them, and the practical left out. I hardly know who is to blame; whether it is the parents who send them and put up with such an education, or really want it, or the teachers and principals who give that kind of training. Think of a father or mother spending hundreds or thousands of dollars educating a daughter at a fashionable boarding-school, and then have her come home and throw herself away on some worthless fellow, or elope with the hired man, and finally drift into a lost life, which she would have more sense to do had she been rightly educated. While I was lecturing in West Virginia, one season, I heard of a girl who was taken out of a female seminary in some other state, by a young man, seduced and left in a house of prostitution. She probably knew more about French, music and grammar, than she did about men and human nature. Being acquainted with the young man, and possessing a confiding and affectionate nature, her ruin was easily accomplished. She came in contact with a bad spirit in the form of a bad man; but she had never been taught anything about such individuals, and, like Eve, knew not the tempter until she had sinned, and it was too late. Tell me, reader, what good was her education to herself or anybody else? Was it not defective somewhere? Was not a good spirit transformed into a bad spirit by her innocence of the motives of the man she supposed to be her friend? O but you say, "If she had been a good girl she would have returned to her home." That is easier said than done; for in the first place, she felt ashamed to go home; that kind of sin always brings a sense of deep shame when committed the first time. It was so with our first parents; they went and hid themselves. And so young women naturally want to hide themselves from their parents, whom they fear, just as much as Adam and Eve did from the Almighty. In the next place, she was left in a strange city without any money (because it is not necessary for a lady to carry money with her when escorted anywhere by a

gentleman), and, therefore, had no means to get home with, unless she made her case known. In the third place, the keeper of the house of ill-fame in which she was left and deserted by her seducer, would use the utmost of her influence and power—if not force—to keep her there until she became reconciled to her fate. Thus, you see how hard it is for a poor girl, when once deceived and seduced, to return to a life of purity and to her home. For this reason, I urge the necessity of a change in the public and private systems of education, which leaves character so deficient in discipline, so weak in its power to resist evil, and so deficient in a general knowledge of human nature.

Bad spirits are frequently developed through bad companionship, filthy conversation and immodest sights. Let a young person of good tendencies fall into the society of one just the opposite, and keep his or her company, the chances are that the evil one will corrupt the other, unless wonderfully fortified in moral strength, principle and courage. Men cannot witness immoral scenes, nor gaze on licentious persons, or pictures of them, without injuring their souls, any more than they can contract a loathsome disease without injuring their bodies. That which appeals to men's passions through the sense of sight, is a powerful tempter; because it not only arouses the passions for the time being, but lingers in the mind when the vision has passed away. The senses of feeling and hearing are momentary as compared with that of sight. A picture of anything may be kept constantly before the eyes. Hence, the sense of sight paints its images and impressions much stronger on the mind than any other of the five senses. The man who keeps before his sight an obscene picture, or goes to shows where they dance or perform other lewd acts, is murdering his own soul. It is a common sight in any large city to see men of all ages hurrying and rushing to the ticket office of a variety theater, with all the intensity and eagerness of their natures, and almost push one another away in their anxiety to get tickets first, and secure the best seats. They imagine they are going to have a good time and a luxurious feast of sight-seeing. Well, perhaps they do, judging from their own perverted taste; because what these men seem to enjoy the most, is to smoke, chew, spit, drink and listen to coarse, lewd, far-fetched jokes, and gaze on half-dressed women daubed up with powder and paint till they look more like fiends than women.

But, of course, the frequenters of these places never seem to think it does them any injury. It feeds their baser passions, while the clog-dancing and low, rough, comical acting of the men, excites their mirthfulness; so they go home pleased, and think that they are better prepared for business the next day. They have had a good laugh, and they say that a good laugh cheers them up after a hard day's work with the cares of business. You can tell almost every business man who visits these haunts of iniquity. You will find his windows half-full of the show-bills and pictures of actresses at these theaters. He will cover up half of his goods providing he can get a few tickets for it, not only of the low theaters, but all classes of shows and theaters. Saloons, cigar-stores, clothing-stores, hat-stores and drug-stores, are generally filled up with that kind of rubbish (not the first-class clothing and drug stores, but the middle and cheaper class).

The fallacy of this method of a certain class of business men as well as the laboring class to cheer up their depressed spirits, must be apparent to any reflecting mind that takes cognizance of cause and effect. It blunts their moral sensibilities, and destroys all taste for anything of a spiritual, religious, or scientific nature. It lowers their organic tone, creates depraved sentiments that can appreciate nothing unless it smacks of immorality and lowness, and worst of all destroys their sense of right and wrong, and totally blinds their moral eye-sight so that they cannot see the cess-pool of iniquity and filth into which they have dragged their souls. In other words, they cannot, nor have they any desire to, see the condition of their own hearts; for they have become variety-show maniacs, and have consequently, slowly but surely, developed bad spirits. I grant, however, that a large number of them only become negative bad spirits, that is, though they have contaminated their own souls, they do not seek to contaminate others; but unfortunately some of them become positive bad spirits—that is, those who are not satisfied with having defiled themselves, but try to defile others: like a young man who took a young lad to a variety show in Chicago one night where there was a cancan dance at the close. As a student of human nature, I was anxious to drop into one of those dens and study the faces of the frequenters of such places, as well as the actors and actresses (if they may be called such) who gave such performances, and the character of the entertainment. The boy I

was just alluding to, was sitting behind me, and when the French cancan came on, I watched the boy's countenance to see what effect it would have upon him. If ever I felt sorry for the welfare of anybody it was for that poor boy. He blushed and fairly quivered with excitement. It was no doubt the first performance of the kind he had ever seen, but I fear not the last; for his sexual passion was evidently aroused and excited beyond boyish control. I not only watched the boy's face but listened to the conversation, for I could not help hearing it they were so close to me. The man remarked: "Pretty good show, is it not, Johnny, for ten cents?" "Yes," said the trembling boy. "Well," said the man, "whenever you want to come down here again, just let me know and I'll bring you." These are the kind of bad spirits that I wish to refer to in this essay—the positive and not the negative kind—those who corrupt and ruin others as well as themselves.

As to how many souls have been ruined through filthy conversation in the way of smutty sexual stories, which never had any foundation save in the foul and licentious imagination of the originator, I have no means of knowing. But I do know that some of the smuttiest stories I have ever heard, and that made a deeper and more lasting impression on my mind than any others, were related in my youthful years by church members—men who were active members, supposed to be seeking and trying to save souls instead of trying to ruin them. If I were to live a thousand years I could never forget stories that a clergyman told in his own parlor, and in the presence and hearing of his daughters (young women from seventeen to twenty years of age). One of them went into the next room and the other remained, reclining on the lounge, laughing at the scene and individual described. I was thunderstruck and bewildered, not knowing what to say, nor which way to look; and if I had not heard the man preach and knew positively where I was, I should have suspected that I was in a house of ill-fame, instead of in a minister's residence and family. True, there was nothing bad in the words used, or the act described, but it was suggestive of evil, especially in the presence of his daughters, and therefore tended, whether it was so meant or not, to arouse the amative feelings. I do not say the clergyman was a bad man. He was very sociable and had other good characteristics; but he was certainly very indiscreet and careless in his conversation, and far

more particular and zealous about his church creed than he was concerning the moral effect of what he said. It is bad enough to hear licentious stories from men of the world, but when they come from professing Christians (whether that profession is real or not) they are apt to have a greater influence upon a young man's mind. He naturally reasons to himself thus: Well, it is wrong, no doubt, to indulge in sexual intercourse before marriage, but there is no harm in thinking, talking and joking about it. That is a sad mistake which many young men and women make, and the starting point from which springs many an evil and ruined life. Bad thoughts ripen into bad actions; it is the strongest and most subtle weapon the devil has; it is a sort of mental wedge that enters the mind so softly and imperceptibly that the soul is lulled into sinful desires before it realizes the change that is taking place. And let me tell you, young man, or woman, or whosoever may peruse these pages, that when once the old serpent of sexual lust has coiled itself around your heart, I would not give much for your soul, unless the Almighty comes to your assistance. That awful passion will hold you with an iron grasp, from which it is extremely difficult to break away.

That was the mistake which innocent Eve first made in reference to the tree of knowledge of good and evil. She looked at it, thought about it, and listened to evil suggestions from the tempter, and finally her thoughts led to an action which was sinful, and so sin led on to death. Let no one demoralize you with impure language. One bad word and evil thought may counteract a dozen good ones, and to harbor an evil thought in your soul is like carrying a venomous reptile in your naked bosom. We are not to blame for having bad thoughts in this world of sin and depravity; we shall always be troubled with them. But we are to blame and responsible for cherishing them like a sweet morsel and nursing them in our souls, day and night, till they finally nurse us. Says the scriptures, "Who-soever looketh on a woman to lust after her, hath already committed adultery in his heart." This implies a two-fold act on the part of the individual before he sins. First of all he looks; but the mere act of looking is not what constitutes the sin. He next thinks; but thinking of itself is not sin, but rather what he thinks about. He first sees the woman; then instead of thinking about her as a moral, spiritual or intellectual being, he thinks of her simply as a beautiful

animal capable of producing in him sensations of pleasure, and immediately desires to experience those sensations and enjoy the consequent pleasure. This is lust and sin. It is the carnalization of sight and thought, if I may so express it, which always tends to degenerate the soul; whereas, spiritual and intellectual thought elevates it and makes it God-like. The desire for sexual intercourse is right at the proper time, and when associated with spiritual and exclusive love. Pure spiritualized love that is concentrated upon one person, thinketh no evil, and rejoiceth not in evil works. It imparts an exalted and refined tone of feeling, purifies the actions, and lifts the soul far above whatsoever is gross and sensual. When a man starts on a journey to a distant city, it is very necessary that he should select the right road, or he may never get there; and it is just as important that the love-feeling should be properly awakened; for, if improperly and prematurely excited by bad sights, conversation, or reading, it may eventually develop into a bad spirit instead of a good one. A little thing in the form of an obstruction on the hill or mountain side, has changed the course of great rivers. So there are many souls that might have taken a different course had not some immoral obstruction changed the current of their thoughts in early life; for like as the perpetual gliding stream forms the bed of the river, so perpetual evil thoughts mold and fix the character.

I have seen boys in some of the disreputable streets of New York, standing in front of the low dens of infamy, eagerly gazing into the faces and bare bosoms of those polluted creatures, while they were trying their best to frighten or drive them away. Bad as these women were, they seemed to have more sense than the thoughtless mothers who allowed their boys to run the streets alone. Parents make a great ado about their girls, and seem to think if one of them goes out of the house after dark alone, her chastity is in great danger; whereas, the boys are frequently allowed to go and do just as they please. There is just where they make a mistake. Let all parents take care of the boys and young men, and keep them out of mischief; then they need not fret themselves about their daughters. The girls cannot do much harm to the boys, but the boys can do a good deal of harm to them. Young women are naturally retiring and modest (unless they are flirts), but the young men are bold, cheeky and adventurous; and, therefore, need to be restrained and guarded quite as much, if not

more, than the girls. Hence, it is easy to see how and why so many young lads become bad and develop into criminals when exposed to the powerful and constant temptations that abound in every large city. People need not wonder that so large a proportion of every generation turn out bad, and become a curse and burden to the country and their families. It would be a greater wonder if they did not.

The next and final step in the complete development of a bad spirit is, evil companionship. Having listened to bad conversation, seen demoralizing pictures, or the wanton exhibition of the human form, and indulged in evil thoughts, there necessarily springs up a desire in the impassioned and excited soul for questionable society. There is a secret longing for the company of those who have thrown off moral restraint. When this point in the downward career of the wayward youth is reached, the voice of conscience is soon hushed; the timidity and backwardness with which he before committed sin soon passes away, and he emerges into the unconscious moral state of a free sinner; and then it is that he becomes in reality a bad spirit. Men and women may resist the temptation of evil thoughts, sights and conversation, but when in connection with or in addition to all these, there comes the direct influence of a wicked person, truly the net-work of sin is completely woven and fastened around the soul; and the power to resist is almost as feeble as that of the exhausted and struggling fly in the spider's web. Let no man boast of his moral strength, his will-power, and ability to stop when and where he pleases; to go thus far and no farther. Sin is a very deceptive thing, and a very dangerous toy to play with. It is something like the river Cheat, running down the Alleghany mountains: it looks in some places to be about three feet deep, but were you to jump in you would find it over your head. So it is with sin: it looks shallow, and appears harmless and innocent in some of its powers at least, but plunge in, my friend, and you will find it sufficiently deep and treacherous to drown your soul. You may flatter yourself that you have a mind of your own that no companion can control. Perhaps you have, but remember, like begets like; and when your taste is so perverted that you love what your wicked companion loves, you are unconsciously controlled, and under his influence just as long as you follow his ways, go where he goes, and do what he does.

One incident will illustrate the powerful influence of evil associations. A beautiful young lady in Canada, had a brother who was a fast young man, and he of course had for his companions other fast young men; though the most of them, I presume, belonged to nice families. As one acquaintance generally leads to another, the young man's sister, pure and lovely as she then was, became introduced into the society of the other fast young men, though she probably knew little of their motives or private characters. Introductions led to acquaintanceship, and from that friendships were formed. Then came parties, evening walks, balls, etc., and the rest of her history I need not write. It was the old story of sin and shame and ruin. Here let the curtain drop upon the lost life of one who was once the joy of her home, the beautiful flower of the family, and the pride of her parents. The incident just related is a picture of what bad company does for young women, while young men are exposed to and led on not only to the same vice but to others of a kindred nature—for vices generally run in a sort of family. Drinking, gambling, and prostitution, with their accessories, such as horse-racing, theaters, pawn-shops, and sports in general, are a nest of evils all contributory to each other. Hence, the foolish young man who selects a bad spirit for a companion is pretty sure to be caught in one of these traps, and when caught in one is most likely to be led into another, till finally he acquires a taste or love for such evils and eventually becomes himself corrupt, and then a corrupter of others.

Having noticed the causes that make bad spirits, it is hardly necessary to dwell on the birth and origin of good spirits; because in preventing the evil you must use the very means and principles that develop the good. If you ask me why I speak of the dark and objectionable side of human life and conduct, I answer, no individual or community can avoid or exterminate evils without first knowing of their existence and their nature. So long as people see these evils, and simply wink at them, dodge around or take no notice of them, just so long will they curse the human race. It is of no use for sensitive and over-modest people to hold up their self-righteous handkerchiefs to their moral noses and say, "I do not want to see, hear or know anything about such things." That is just what a large number of citizens do in regard to politics. They dislike the corruptions and vices of political parties, and the bull-dozing at

elections, so they determine to have little or nothing to do with politics or politicians; and so leave the elections to be managed by the worst elements of society, who send men to the Legislature to make laws in their own interest. Thus do these over-nice but cold-hearted people leave the weeds of sin to grow up all around, and in the very midst of their pious flower-gardens, absorbing the light, warmth, and nutrition in themselves, and then wonder why many of their choicest plants and flowers wither and die. You may sow your seeds, water and care for your sensitive plants, day and night, but if you do not keep the weeds down and give the flowers a chance to grow, you will find your labor all in vain. You may send your sons and daughters to the best schools in the land, and keep them as ignorant as you please of bad people and their practices, and content yourself that they are growing up with good, bright, and noble spirits as many of them will, no doubt, while others, as history shows and every-day events prove, will hasten their gray haired parents in sorrow to the grave. Not knowing sin or its appearance, these young people allow the weeds of immorality to grow up in their souls. They cherish them and care for them tenderly, until good thoughts and resolutions give way to evil ones.

Thus many a soul that might have grown up good, has grown up bad; because their exceedingly modest parents believed that ignorance was bliss. Well, if ignorance is bliss, why send young people to school at all? Oh! but you say, it is the good we want them to learn; only that and nothing more. Yes, but let me ask you, how in the name of common sense is a young man or woman, or a child, especially, to distinguish between good and evil? Many a child has eaten a poisonous plant and lost its life, which it would not have done had it known the dangerous character of the plant. Well, you say again, we will teach them the good and watch them that they do not come in contact with any thing or person that is bad. I reply, Nonsense; can you or anybody else watch every act, every step, and know everything about your child, by day and by night? You know that such a thing is impossible; and the best thing you can do for your children is to exercise the same common sense that every bird and animal in creation does for their young. Warn them of danger, teach them what and who is their enemy, and then rely upon their true manliness and womanliness, and the spirit of self-protection to save and not destroy themselves. Chil-

dren are not tools (if some of their parents are), and when once thoroughly impressed with the fact that a certain thing or act is injurious, they will most likely keep clear of it; that is, if they know it from childhood up; but let them once get soiled with bad thoughts or habits, and of course you will have more difficulty in keeping them from sin. The best way to induce young folks to do what is right and abhor that which is evil, is to make them love you; for by so doing you win their confidence and obedience, and it would pain them to displease you; but if you seek to control them by making them chiefly fear you through a rigid, strict, long-faced-piety sort of training, they at once feel their liberty suppressed, and their obedience, if rendered, is that of slavery.

I remember a seminary where both sexes attended, that was conducted on strict discipline style. Instead of putting the young folks on their dignity to act as ladies and gentlemen, they were treated as so many children incapable of taking care of themselves. Every night, or once a week, am not positive which, the girls were obliged to confess to the matron, or rather were expected to do so, whether they had been speaking to any gentleman, and what was the result of it. A few of them probably told the truth, but the sharp ones would not hesitate to tell what they call a white lie; because if a girl will flirt or break the rules, she will lie to get clear of punishment. So their system of discipline was a capital one to teach young people to lie; and if there had been more social freedom in that school the boys and girls would not have played post-office in the classes, by passing notes to each other right under the eyes of the teacher. As a rule, I think those schools that have the strictest government, have the most trouble; where reasonable liberty is curbed, there you have the most sly mischief. The boy or girl who learns to play sharp tricks at school, is being educated to play them—in a different way, perhaps—in after life. Nor is the evil remedied by educating the sexes separately; all the difference in that case is, that you have less of one kind of mischief and more of another. Like some seminary girls who went to see the Cotton Exposition, in Atlanta, Ga., and were prevented by the principal from having the kind of fun they wanted while at the hotel, and so got together in a quiet part of the hall and smoked cigarettes, rubbed their gums with snuff and spit around like so many men chewing tobacco. The married lady in the house, who

related the fact to me, said they were snuff-dippers, and carried their outfit in their pockets: consisting of cigarettes, a box of snuff, and a small stick or piece of wood fringed out at one end, to serve as a sort of brush to rub the snuff around their gums with. Good spirits, then, are born and raised through good parents and the right kind of education. Bad spirits are born and raised through bad or ignorant parents, or defective or improper education.

I shall now discuss the second division of this subject—the *doings* of good and bad spirits. Everything that lives in our world at least must work, or die of starvation. Nothing can exist without work of some kind, and this is particularly true of good and bad spirits. Inactivity belongs to dead things, not living, organized bodies or spirits. The devil works, and that continually; if he did not he would soon lose his hold on the human family; and all evil spirits are forever doing something to curse mankind. When the spirits of bad men and women can work iniquity no longer, and they pass from time into eternity, they leave their shadow of unholy influence behind them. They have tainted the moral atmosphere in which they lived with the effluvia of hell itself, and time alone can blot out the effect of their lives. The good spirits are the salt of the earth and the stars of the moral world. They reflect the light of him who is the light of the world, and thereby illumine the dark places of the earth. Their works go up before the creator as sweet-smelling savors, and "their ways are ways of pleasantness and all their paths are peace." In life, they scatter blessings and sunshine wherever they go; and after death, they leave an aroma of sweetness behind them which the rising generations inhale, that they may go forth and breathe the same spirit. The deeds of a good man are not confined to his present life; he leaves an influence that will extend far and wide and go down to generations unborn. The fragrance of good spirits sweeten the souls of others and incites them to a noble life. It turns the world into a heaven of peace, joy and love; soothes the troubled heart, and instills a feeling of confidence and trust in others without which no soul can be happy. Bad spirits make men envious, distrustful, and hateful toward each other, and turns this fair earth into one grand theater of crime and misery. They make wounds which they never heal, and aching hearts which they never comfort. They set men at variance with one another, stir up strife, destroy the peace and

happiness of families, beguile the youth, and lead astray the unsuspecting. Theirs is but to do and die, regardless of the future and the rights of others; selfishness in them reigns supreme, and the pursuit of worldly pleasure, and the gratification of their passions and appetites is the one object of their lives. They live for self and self only; whereas, good spirits live for others as well as themselves. Theirs is a life of self-denial and self-sacrifice; they keep down the animal nature that the spiritual may predominate. But the wicked keep in subjection the spiritual that the animal may predominate; the good aspire, the bad desire only, and the one loves what the other hates. Thus do their characters differ and their pathways diverge; the one leading up to life and happiness eternal; the other down to death and punishment.

All spirits impress their true characters upon others. They cannot hide them because the magnetism of one person acts upon the magnetism of another, without any effort on the part of either. Through this subtle agency the mind of one person, be it good or bad, is brought into communication with the minds of others. Hence, it is not always necessary for any one to act or speak wickedly to impress it upon others, the very looks and thoughts are often sufficient to convey and reveal the general character.

There are three ways of transmitting and evincing character, viz.: by action, voice and expression. The latter, particularly, manifesting the feelings, and the two former the thoughts; in other words, if I may make this metaphysical distinction, men and women express their thoughts, of whatever character they may be, either in conversation or by actions. But their feelings, which seem to spring into action before thought and are prompted by the physical condition of the individual, are most readily and easily portrayed in the countenance. Some good people show their goodness in benevolent acts, others in kind words and pure, thoughtful conversation or talk; while a third class show it in their quiet but expressive and influential lives and books. On the other hand, the bad likewise have three ways of exhibiting their wickedness: by licentious actions, filthy conversation and insinuating or suggestive looks. The noble acts of men like George Peabody, Peter Cooper and Henry Bergh, will be remembered for generations after they have passed away, and their good deeds will likewise continue to bless humanity. So women like Florence Nightingale, Lucretia

Mott and others have left through their commendable acts, not merely fragrant characters, but noble examples to all future generations, and they stand out like brilliant fixed planets, winning the attention and admiration of the whole civilized world. These are the kind of men and women who make the world better, and to whom society is indebted; because they act as human elevators; they raise people out of their cold, narrow, selfish sphere up to a higher plane of moral life. They deny themselves, that they may live and labor for others and the God who made them, and in so doing they crush out selfishness, which is the fundamental principle of all sin; and there lies the secret of their power.

A selfish nature may be influential and powerful for a time, but it does not last long. Selfish natures may make fortunes which rising generations often squander; for such persons seldom leave their money in a way to do much good. They generally hand it down to their family connections, their sons perhaps, who turn out to be fast young men, and run it through in a few years. Like a young man I once heard of who, having a fortune left him, found himself in possession of far more money than brains or common sense; and so to show off how flush he was in the presence of others, would take out a five-dollar bill to light his cigar with. I suppose I need not tell you he lived, as all such fools do, to see the day of want and destitution. How truly do riches take to themselves wings and fly away when in the hands of such selfish, unprincipled and Godless characters. Money always burns a hole in the pockets of bad spirits. Generous natures study how they can leave their money to do the most good, and the least harm; how they can throw in their mite to benefit the poor, and help to elevate the race; and when they die humanity allows them to rest in peace. Even thieves and body-snatchers have too much respect for them to violate the sanctity of their graves or tombs. But when a selfish, miserly man dies and leaves his money in a lump to two or three relatives, then come family contentions and lawsuits, to which there is almost no end; and, perhaps, the evil spirits of speculating thieves dig up his carcass, and hide it away in the hope of a rich reward for its recovery. Nobody has any profound or reverential feelings of respect for the spirits, or even the bodies, of selfish, rich, worldly men, and when dead they are forgotten, or their names serve only as by-words of shame and reproach. That

which is good will live forever; but that which is bad will pass away in its own corruption. Bad spirits are never contented unless they are into some mischief, either doing injury to others or themselves. Good spirits are never so happy as when they are doing something to benefit mankind; "their delight is in the law of the Lord, and in his law do they meditate day and night." The wicked are a law unto themselves; for they hate moral restraint above all things else. Free indulgence of the passions—eat, drink and be merry, the right to do as they please, and every man for himself, are some of their choicest mottoes.

The line of distinction can be clearly drawn between the good and the bad. Yes, reader, you can figure it out for yourself mathematically if you want to. Suppose there are forty faculties in your mind, and twenty-five of them you use in a normal and healthy manner, and they control the other fifteen; then your spirit on the whole is good, even though the fifteen may be improperly used. If, however, the fifteen, or even ten, of your faculties are large and intensely active, bringing into subjection and controlling the twenty-five, which, though greater in number, may, nevertheless, be weaker in power, then your spirit is bad, and will take a downward instead of an upward course. We are not to blame for having passions. We would be of little use in this world, nor could the race be perpetuated without them; but we are to blame for allowing our passions to have the mastery over our conscience, will and intellect, and allowing ourselves to become the slaves of any passion, be it for money, women, drink, food, pleasure or anything else. We are to blame for allowing our minds to become unbalanced, whereby we develop odd and deformed characters, having diseased and unnatural appetites, which eat up the very soul itself. We are not responsible for the way we were born and brought into the world—for the bodies and characters our parents gave us. But we are responsible and accountable for the use we make of our bodies and the characters we develop in them by our thoughts and habits.

Socrates had a low, coarse, passional nature, with a giant intellect. He had it in his power to allow his animal nature to control his intellect and make it minister to the gratification of his passions; or to make his intellect hold in subjection and direct in the right channel, his passions. He wisely chose the latter, and

blessed the world with his good qualities instead of evil; and the world in return has honored and blessed him with respectful remembrance.

Some one has said that every man is the architect of his own fortune. I certainly think that every man is the architect of his own character, and can make of himself just what he pleases as far as good and bad is concerned. It may be hard, up-hill work, especially at first, but where there is a will there is a way. And if a man will only persist, he will come out the victor in the end. As a rule a man is just as good as he wants to be. The builder may not be responsible for the quality or kind of material he has to build a house with, but he is responsible for the manner in which he puts it together. Every man has it in his power if he will, to improve and make more perfect and beautiful his soul and body, instead of degrading them. Among bad spirits we find two general classes—hot sinners and cold sinners. The former falls into vices that are licentious, passional and exciting; the latter into acts that are mean, selfish and retaliative. A few incidents will illustrate both classes. Beginning with the cold or mean class: a widow and her two daughters, in Chicago, had rented two or three rooms in some block, for living purposes, and being poor, and struggling hard to get along, had rented some furniture, or what was the next thing to it, had bought it to be paid for in installments. If the monthly payments are not paid punctually, the owner can take the furniture away, leaving the purchaser to lose what he has already paid; just like foreclosing a mortgage on a house. Now, it happened in the course of time, that the widow incurred the displeasure of some other woman in the building rooming next to her, who was very anxious to get her out of the place. So her feminine ingenuity devised a mean and contemptible way of doing it; for a woman is generally a woman's worst enemy when the fire of hatred has been once kindled. Learning that the widow and her daughters were going to be out one morning, she put the poor woman's furniture out in the hall, and then hurried off to tell the storekeeper who had sold her the things, that she was packing up and going to leave, and that she intended to take the furniture with her. The furniture dealer went to the house, found the things in the hall, and of course believed the mean woman's story, and so took them away—leaving the poor widow homeless. No amount of talk or

explanation would disabuse the man's mind of her intention to take the goods away.

There is room for sympathy for a man or woman whose burning passion leads them into sin, and perhaps into the clutches of the law; but it seems to me to be the height of real deviltry, and so inexcusable, for any man or woman to deliberately take advantage of another unawares, and that in a mean, sneaking, underhanded way. Like another case I remember, where two men form the subject of illustration. They were partners; one furnishing the capital chiefly, the other experience in a business partly established. The moneyed man soon made up his mind that he would like to sell out, or get control of the whole thing himself, to neither of which propositions his partner would agree. Seeing no other way of breaking up the partnership (after consulting a lawyer as unprincipled as himself) he managed to have the rent run behind about a month, and then slyly and stealthily as a cat, went to the landlord and refused to pay any more rent so as to give him a pretext to issue a distress warrant for his rent, and thereby force the termination of partnership or the selling out of the business. No good spirit would ever stoop to such a mean trick. One more illustration of this class: A store-keeper finds himself in straitened circumstances, and wants to raise or borrow a thousand dollars which he never intends to make any special effort or sacrifice to pay back. He knows a young man who has just started in business with a fair amount of capital to back him, which he had received from his parents, or could have by asking for it. But the question is, How shall he influence him to loan it without good security, which he could not give? He discovers that the young business man is fond of ladies; is good-natured, free and easy, with not very sharp business ideas, and below him in social circles. He also remembers that he has a young lady relative (daughter or niece, no matter which) in his store. So he gets her to be very pleasant and agreeable to him, receive his attentions, politely flatter him, and go with him to entertainments. The young man feels complimented; and the way to his heart and pocket-book is soon opened—he loans the thousand dollars; then the attentions and ardor of his lady-love soon cools, and he finds himself minus of both girl and money. I call such a trick as that, a regular confidence game of the worst and lowest kind on the part of the man, and a species of pros-

titution on the part of the woman; for she prostituted her feminine charms and attentions for a base purpose, and that is about as bad, morally speaking, as prostituting her body. It was a trick artfully and deceitfully played through the combined wits of both man and woman upon an unsuspecting man; because he supposed the borrower was perfectly good, having wealthy relatives, and simply wished, as he represented, to be accommodated a short time. Well, it was a short time in one sense, for he failed soon afterwards.

A young lady in California wishes to get back to her home in Pennsylvania, but neither she nor her relatives have the money necessary. She is acquainted with a young man in Pennsylvania of a good heart and unsuspecting nature, with whom she corresponds in a friendly way, and who thinks considerable of her, which she knows or soon finds out by the letters that are exchanged. She makes believe that she loves him, and he thinks his prospects for marriage good; but of course she does not like to travel all that way alone. Lovingly he goes to California after her, and brings her back at his own expense, only to find he has spent his time and money for nothing. She soon loves another or at any rate not him; she loved him just long enough to get home—mean, treacherous wretch! These are some of the doings of the cold-hearted class of bad spirits, while those of the hot class are entirely of a different nature—more immoral in the estimation of the world, and therefore held up to greater censure; though, after all, there is a secret love with a large number of people for the very sins they publicly denounce. If it were not so, scandals and light, trashy literature, to say nothing of the objectionable kind, would not find such a large class of readers, and such liberal patronage. While in Virginia one season, lecturing, I called on a clergyman who, during our conversation regarding light literature and the general taste of people, said: Some time ago a student who was preparing himself for the ministry, wished to make a little money during the vacation to help him along. So he started out to canvass for a good book, one of a high moral or religious character, among the members of the pastor's church and congregation. But he met with far more discouragement than encouragement; the lady and mother of one of the church families on whom he called, told him that she did not care about a dry book like that, but would willingly subscribe if he had been taking orders for the *Police Gazette*. She was more

willing to read and introduce into the family a paper devoted to the interest of the fast and sporting classes, than she was a good book. Nevertheless, if some day one of her daughters or sons should turn out bad, she will be unable to account for it—would never have dreamt or thought of such a thing, and will get her neighbors and the whole church to pray for the conversion of the wayward child.

It is the bad spirits that write smut on the walls and doors of public buildings. One can scarcely enter the halls of any public place, without seeing the walls scribbled over with the breathings of foul spirits, very often with rude attempts at poetry, and frequently accompanied with obscene drawings. I presume that is the only way some low specimens of humanity have of leaving their mark or name behind them. I have seen the walls of colleges, especially medical schools, most shockingly defaced with licentious writing, and yet these foul-mouthed, dirty brutes are being educated (or stuffed with text-book knowledge) to practice medicine in the homes of respectable families, to examine and attend the mothers and their daughters of whatever sphere of society they may chance to curse with their presence. And the faculties of many colleges seem to be quite indifferent as regards this species of immorality among the students; they look at it with one eye and wink at it with the other. In one college that I entered, which was devoted to general education, I noticed smut written on the bulletin-board in the most conspicuous place in the building, just inside of the front-door entrance, and immediately opposite the president's room. I called on him to see if I could arrange to lecture before the students. But he was one of those indifferent sort of individuals who never want anything that they really do want, and hence he coolly informed me that they had no place or time for any lectures. Still, I could not help thinking in my own mind, that both he and his students needed a lecture very badly on morals, if on no other subject.

The men, boys and girls who write smut on walls, have licentious, corrupt and generally hot natures; and if teachers understood human nature and their business better than they do, they would try and form better characters, and instill pure thoughts and ideas into them, as well as cram their brains with a lot of theoretical trash. But there are two difficulties in the way of teachers and professors doing what they ought to do. One is the universal

prevalence of a false system of education which, to a great extent, leaves the morals and private thoughts and habits of the students and pupils uncared for; the other is, that some teachers are no better at heart, if as good, as their scholars.

In one of the cities of New York, a piano-tuner was sent for to call at some house to tune a piano. On his arrival, he was asked by the lady, if he knew he was in a house of assignation, and whether it would make any difference? He replied, it would not; that he was there simply to attend to his business and get his money for it. While in conversation, a woman stepped in the side or hall door, and catching sight of him in the parlor, instantly turned and darted out or into another room; but the man recognized her at a glance. She was the teacher of his own daughter in a school just out of the city. Then to save herself, she threatened to blackmail the piano-tuner; but he politely told her that he could explain his business there, and unless she could do the same, she had better leave the school. The next day she left.

It is true, that strong passions may sometimes make a man or woman do an indiscreet and improper thing; but they feel sorry and ashamed afterwards, and hardly come under the head of bad spirits. Others again are unprincipled, careless and indifferent as to the result or consequences of their actions, and are going about seeking whom they may devour to satisfy their lustful natures. These are the kind of teachers who care little for the moral culture of children, or even what they do. Some person who may chance to read these pages, may doubt my statement in reference to girls writing smut on the walls of buildings. All I have to say in reply is, that a principal of a public school told me that the worst writing he ever saw or read was written by two girls; for when it was discovered, it caused considerable excitement, and a thorough examination and investigation was made which resulted in fixing the deed where it belonged; one of the girls, I believe, owned up. To sum up the future of those two girls: one of them turned out a prostitute, the other married a business man who was doing well, which undoubtedly saved her. Boys and girls have different ways of manifesting the evil spirit that lurks within them; each choosing a way and opportunity peculiar to their sex. Boys and men stand on the corners of the street, in the door-ways, and passage-ways of all public places, and wherever they can find a chance to cast their

lascivious, brazen and impudent looks into the faces of the fair sex. At the churches they block up the sidewalk and door-ways, watching the ladies coming down stairs; every good-looking or dressy woman is scrutinized from head to foot. Hence, with this class of young men the coming out of church is a regular show, which to them is the most interesting part of the religious services, and if you were to keep the women out of church, there would not be many men there. I remember three brazen young men who were standing at the street entrance of a commercial college. As I came down stairs, there were two young ladies about to ascend the stairs, and I saw that they were embarrassed, and hardly knew what to do, as their feminine instinct told them what the young men were waiting for. There they stood, laughing, staring and passing remarks as the girls ascended the stairs, demonstrating how much of the rowdy and how little of the true gentleman was in them. At picnics, this class of boys will most likely refrain from taking part in a general game between the sexes, and sneak around to some convenient spot where they can lie down and look at the girls, and feast their insinuating eyes on female charms; especially if the game is one where a girl might happen to tumble down or in some way expose her limbs. The presence, actions and influence of such boys are demoralizing, and they should be run off the picnic grounds; because, if there are any girls present like themselves, they are quick to take advantage of every opportunity, and act out their part of the deviltry.

If, reader, you are anxious to know whether your spirit is good or bad, all you have to do is to examine your thoughts, feelings, desires and actions. And if you find yourself harboring and cherishing vile thoughts, and allowing your feelings to prompt unholy desires which constantly terminate in evil actions, whenever you have the opportunity to commit such acts; or, in other words, when you allow your impulses to evil to go unchecked, and cast aside the reins of moral and self control, then you may safely conclude that you have a bad spirit. But if you discover yourself fighting against the natural temptation to evil which affects the human soul, and are always yearning after a higher and purer life, even though you may be troubled with bad thoughts and desires, and occasionally do evil, then you have a good spirit; not good in the sense of being pure and perfect, but good because you are

trying to be good and do better. It is not so much the act that determines a man's guilt, as his intent, purpose and desire; so that the man whose desire and aim is to do good is, comparatively speaking, good; whereas, he whose purpose and efforts are to do evil, is bad, even though he may not do anything very wicked for the want of a favorable opportunity, or because of some restraining influence which he cannot counteract. The bad man is a law unto himself; the good man recognizes a higher law, to which he bows in submission and strives to obey.

There is yet another way of knowing and determining your moral or immoral state, and that is by the twin sciences, physiognomy and phrenology. This leads me to the third and last division of my subject—what or how good and bad spirits look; for each character or spirit has its appropriate facial expression, and they are no more alike than chalk is like cheese. Be not deceived; the language of the soul is clearly written in the face, but whether you are expert enough to read it or not, is another question. If you are not, allow me to ask you not to be so foolish as to deny the existence of what you cannot see, read or understand; because that would be acting on the same principle as the atheist, who, because he cannot, through his limited knowledge, see, find out, or comprehend the Almighty, conceitedly or egotistically but unreasonably asserts there is no such being. There is no such thing as hiding life or character; as well try to veil the noonday sun. Whatever is, must be, and is made manifest in some way. Can you conceive of the existence of a thing without a place for it? And granting that character exists in the soul or spirit, then it must be made manifest somewhere; because the spirit has life and we cannot conceive of life without action; and inasmuch as the spirit is confined and exists, moves and acts in the body, is it not self-evident that the workings of the soul, the inner man, must be made manifest on the surface of the body, the outer man? For after all what is the body but the house or outer covering of the soul? I believe that every thought or motive is registered somewhere in the body, and further, I am inclined to believe that at the judgment day when everyone will be judged for the deeds done in the body, that the naked spirit or a manifestation of it through its accompanying body, will be the open book from which the Almighty will judge every soul; or in other words, that the character of every spirit will re-

some way be read by its respective physiognomy. Like begets like; and just as the character of the parents at the time of coition is transmitted to the child, so the character of the soul is transmitted by nerve-force and magnetism to the face. The brain, by means of nerves, has communication with every part of the body, and as thought is evolved by the workings of the brain, without which there is no thought, it stands to reason that the effect and influence of the operations of the brain will be registered and discernible on the face, even more than on any other part of the body, because of its closer connection with the brain, and also because it is partly the outer covering of the brain and designed to register its workings.

A man's face, then, is the picture or likeness of his soul. Instinct teaches that and everybody unconsciously admits it, else why look into the faces of our friends when conversing with them, especially their eyes, which are really the windows of the soul, for it to look out of and others to look into. If there is no mind or character in the face and eyes, why not look at and talk to the back of a man's head, or at his ear, for he would certainly hear much easier in that way? Again, if there is no character, no mind, no nothing, either good or bad expressed in the human face, why do people have preferences; why like one person at first sight and dislike another; why trust one person and not another, and why is not a black man or an Indian, Chinaman or a Hottentot just as good, as lovable, and marriageable to a white man as any other? True, there is a difference in color, but their colors are in harmony with their respective characters; and, after all, the objection the white man has to the various races, respects not so much their color as their forms, looks and the character he immediately and instinctively associates with them. The question of color certainly could not form part of his objection, dislike, judgment or favoritism toward those of his own class, kindred or race. Hence, it is really the character of every person we meet that we are impressed by, and at once admire or despise.

We shall attract and be attracted by those whose minds, tastes and characters are in harmony with our own. If we are good, we shall like the faces of those who are good, and dislike those who have bad expressions. If we are bad, we shall most likely have a secret, if not open admiration or love for those persons whose faces

express that kind of wickedness which is a reflection of our own sins. For instance: a sensual, voluptuous and amorous person would be naturally attracted toward another of a similar nature; whereas, a refined, modest, and intelligent individual, would not only dislike such a person but also the facial expression of such a character; but love and admire those whose faces revealed characters and minds like unto their own. A man's face never lies; his tongue may, because it is simply an organ of communication to verbally express ideas, but not character, whereas the face is just the opposite: it is a silent time-piece that tells the story of the inner life, and just as a man forms his character will he mold the form of his face and fix its expression; and in proportion as the character changes for the better or worse, so will the countenance be improved or injured, for the Bible says, "The countenance is a sign of the changing of the heart." Therefore, when the heart grows wicked, rest assured that the face will share the same fate and soon tell the sad story; but when the heart becomes purified, it will cast that image upon the countenance, and make it more beautiful and lovely. On this principle, then, can we readily with practice and natural talent distinguish good spirits from bad spirits; for the facial expression of the two are just as diverse as their characters. How the face of Moses shone when he came down from the mountain after being in communion with his Maker. The spirit of God had so invigorated and electrified his spirit with heavenly influence, that it beamed through his eyes, and lit up his countenance with a divine halo that the Jews had never before seen. The face of the Almighty is so awfully grand, its expression so glorious, and its psychological effect so terribly penetrating, that the Lord could not permit Moses to behold his face; for said he, "No man can see my face and live." Hence, the good old patriarch was permitted to see only the trail or back part of Jehovah. And if the Christians of to-day, and especially the clergymen, were to live in closer and more constant communion with their Master, they would not only have better and purer-looking faces, but possess greater influence in winning souls to Christ. A spiritual and heavenly-minded face goes a long way in convincing the ungodly of the sincerity of its owner, and the truthfulness of the doctrine he advocates. I would almost as soon see a monkey in a pulpit as one of these bare-faced, hair-shingled, fashionable and worldly-

looking specimens of preachers, whose very looks are sufficient to keep men out of the kingdom of heaven, and in whose face one can plainly read, "I preach for pay." And in like manner do the faces of a large proportion of so-called Christians reveal their worldly-minded and hypocritical natures. What a contrast there must have been between the faces of Moses and Elijah and those of that class of Jews in the time of Christ, of whom it is said that "He perceived their wickedness." Not through his divine knowledge, because that could hardly be called perception; but as a man, he looked into their faces and read their characters and motives.

Different kinds of wickedness produce different kinds of facial expressions. A thief does not look or act just like a mean old miser; nor does a regular thief or miser look like a libertine or a drunkard. Each sin writes its own likeness on the countenance, and so does each virtue. Faith, Hope and Charity, each give a different expression to the face. Their language is not the same; each has a charm of its own that will help to beautify the face, but all combined will make the face more God-like and lovely. One kind of vice will also mar the face; but two or three vices in the same person will disfigure the countenance still more, and make it look devilish. And the man or woman, whether Christian or sinner, who wants to make me or anyone else believe that there is no difference in the expression on or through the face between virtue and vice, saint or sinner, may as well tell me that there is no difference between the Devil and the Almighty; that the former looks just as good as the latter; that the angels of heaven would be just as pleased to look at the countenance of Satan as the Lord; in fact, that angels and fiends all look about alike anyhow; the only difference being in character and place of residence.

The existence of good and bad spirits in persons can be felt as well as seen. Any one with a sensitive nature, who makes use of and cultivates that sensibility, can discern by the mere presence of another person, to say nothing about the face, whether that individual has a good or evil nature. The impressibility and influence of one mind upon another is more powerful than most people suppose or imagine; and it is on this principle that the moral state of every spirit is made manifest, whether it be through the sense of sight or feeling; that is, whether we see it manifested through the face or feel it through nerve-force or sensation. Through the

subtle agency of human electricity or magnetism every spirit throws off its emanations. Or, in other words, spirits breathe like bodies, and as we can smell the breath that emanates from the lungs (pretty bad in some persons) and thereby determine the condition of the physical life, which is in the blood, so through the nerve-force or electricity of the body we can feel and determine the health or moral life of the soul. This is where the majority of people make mistakes in judging of the character of strangers, and sometimes acquaintances; yea, even their own relatives. They fail to feel and read these spirit emanations which are constantly passing from the body and flashing from the eyes; for, I wish the reader to remember, it is not simply the form of the features and face that I term physiognomy, but the cast of the countenance; that indescribable something that seems to dart like lightning from the eyes, particularly, and the face, as a whole, leaving its impress upon the mind of the observer. To illustrate: Two gentlemen in my travels have met me and requested the privilege of looking steadily into my eyes for a few seconds, which I granted; and from that brief but searching glance, they accurately described my character and physical condition. To give this art and method of reading character a distinct name, I suppose it would more properly come under the head of psychology than physiognomy, and it certainly does not belong to phrenology.

Here, then, is the triune and triangular method of reading character, through the combined systems of phrenology, physiognomy and psychology, which reduces it to a positive and accurate science. Phrenology is the lowest form or system of character reading, because it deals only with the body or skull; though none the less important since it is the basis, the foundation of the whole man; it is the lowest only in position, in the same sense that the feet are the lowest members of the body. Physiognomy is a step higher, because it relates to the features with their accompanying expressions and therefore dovetails into phrenology and psychology, just the same as the trunk of the body is the central part connecting limbs and head. Psychology is the highest method, because it deals directly with the spirit, and is the only science through which one soul can commune, see and read the soul of another. The religion of Jesus Christ takes in this science of psychology, or is based upon this science, whichever way you choose to put it. In

phrenology, we have three general divisions of the brain: the animal or lower organs; the intellectual organs, and the moral or spiritual; so in this perfect or eclectic science of character-reading. Phrenology treats of man's physical condition and talents—that is, his health, temperaments and adaptation to a particular calling in life. Physiognomy reveals his disposition, cast of mind and texture, while psychology unfolds the moral state of the soul and its relations to a higher and future life. What a science! How complete and far reaching, and who with as much brains as a Hottentot does not desire to know something about it?

I believe that each faculty of the mind has a psychological power which it emits through its appropriate organ in the brain. Just how the brain and nervous system throws off these mind emanations and impressions, I cannot tell, but, I have had sufficient proof, by way of experience, to know that it is done. Frequently I have found it almost impossible to speak with any degree of freedom or clearness when I have been lecturing to an audience, when one or more persons sitting near me were not in sympathy with me, but in their own minds working against me. Or if a portion of the audience were indifferent, restless and unsusceptible, so that I could not awaken any interest. It would be twice as hard to talk, and far more exhausting to my brain. I can talk two hours to a large, appreciative audience, that is thoroughly *en rapport* with me and my subject, with more ease and far greater effect than I can speak one hour to a small, inattentive and disrespectful audience. Nothing is so exhausting to a sensitive lecturer, as to speak to a whispering, restless, noisy going-in-and-out kind of an audience. No public speaker can be a success either in the pulpit or on the rostrum, unless he has the respectful and quiet attention of his audience, and their minds are working in harmony with his own, or at least are in a submissive condition. Nor can an audience receive much good from the speaker, unless they remain passive and allow him to be positive. That is why some men never receive much good from either lectures or sermons; they are too positive, conceited and self-opinionated, and therefore resist all impressions and influence emanating from the speaker. Neither will the speaker have much influence over the minds and hearts of his hearers, unless he possesses a good degree of this psychological power; nor is a person deficient in it really fit to be a public speaker, especially a

minister. Psychological influence is the secret of many a great and successful man's power. The ability to warm, move and charm the hardened hearts of sin-stricken humanity, requires something more than a mere fine rhetorical and mechanical combination of words. The soul must speak to the soul, and heart touch heart, ere the will can be conquered, or the intellect convinced; and this indescribable power that draws, fascinates and subdues the hearts of an audience into a teachable and docile mood, is that subtle mind-influence which we see and feel radiating from the face and person of the speaker, or whomsoever we may come in contact with possessing a similar nature. I believe all persons possess some psychological power, be it ever so small, though they may not be conscious of it; others, however, know it, and use it to their advantage all through life. Like a lady who told me that she had often on entering a room where there were strangers, experienced a disagreeable influence or impression, and immediately turned and passed out without saying a word. Some few are a sort of psychological battery that charge almost every person they come in contact with; especially those who are susceptible to that influence. And the psychological influence of a really great, good and heaven-born spirit, seems to permeate not only the hearts of the people and a community, but the very atmosphere, even after they are dead and buried. I mean they leave an influence behind them that does not soon pass away. The life and character of Roger Williams is felt in New England to-day; and so with hundreds of illustrious men and women of all ages and in all countries. But, alas! that this same God-given power should be perverted and made to defeat its own object when used by wicked, bad, designing men and women; for many a bad spirit has this power as well as the good, and they are not long in discovering it either, and using it to accomplish their evil purposes and gratify their passions. I believe many a young woman has been tempted to sin, and led on to ruin, by some scoundrel possessing this power, and I positively believe that there are just such characters roaming about like hungry lions and scouring the country for the sole purpose of seducing young women; men who are probably sent out and backed in money by the keepers of houses of prostitution, as well as those who do it to gratify their own lust. And I also believe many an honest, upright young man has been in like manner led into the coils of a sharp, designing

woman possessing this psychological power; so that he who was once the pride and joy of his parents and an ornament to society, has been compelled to flee to other and unknown parts of the world or find his way to the penitentiary. Even children are controlled very largely by psychological influence, and in some respects far more so than adults; and it is really the best and most successful means that one can use in their training and education. Blessed, happy children, ever ready to give and receive; confiding, cheerful, frolicsome and innocent natures! Who, possessing as much or rather as little conscience as a heathen, could even seek to harm them? Yet there are some of the Devil's imps of both sexes, and souls polluted with lust and dyed with crime, who lie in wait for youthful virtue and innocence. I know that the hot passions of human nature, made hotter by the secret habits that both sexes fall into, may and do often produce a mental disorder or sort of insanity that may cause even good persons, in other respects, to corrupt or tempt the young; and I fear that many of the rapes committed, especially upon children, are by men who have become crazed with passion through the awful soul-destroying habit of self-abuse. But God pity the fiends and wretches who prowl around like cats in search of mice, seeking to corrupt and ruin the youth of the country, either by personal contact or by disseminating vile literature. A clergyman who had been connected with public schools, told me that they feared something was going on in the school of an immoral nature, and began an investigation; when they discovered that a number of the scholars were subscribers for an obscene illustrated paper, bad enough to excite the passions of every boy or girl in the school, and the way such things would get into a school would be by a female agent going through the school, taking orders for some spicy story-paper, and then picking out one or two girls of a voluptuous and licentious nature, make them special and private agents for the whole school. Such agents are generally sharp and good readers of human nature, so that they can readily pick out such boys and girls. In female seminaries this kind of literature has been introduced through circulars sent to the names published in the school catalogue. Young people exercise this psychological power also over one another; like in the case of a little girl whose parents I am acquainted with. A boy had been going out for walks with her to whom the father objected, and

strictly forbade her going again, especially on a certain occasion. But the boy or young man came around, saw her at the gate, and after a few minutes' talk, persuaded the girl to go again. After she returned, her father gave her a good whipping, and asked her why she persisted in going when he had just told her and requested her not to go? "Well," said she, "papa, he asked me to go." "Well," said her father, "did I not ask you not to go, and how is it that you follow his wishes instead of mine?" "Why, because I could not help going;" and her father told me that he did not believe the girl could refuse him. I claim, therefore, that the psychological power of the soul is manifested or comes to us in two ways, viz.: by the sense of feeling, and the sense of sight. Thus, if two persons of a sensitive nature are sitting or standing near each other, the nature and influence of each soul will be impressed upon the other; they can really feel the character of each other, and that is one reason why the spirit of attraction and repulsion often springs up between persons when perhaps not a word has passed from either; only that they have come near each other, perhaps accidentally or in some social capacity.

I have noticed this frequently when traveling on the cars where circumstances have thrown me in close proximity to strangers of both sexes. Some I would never think of speaking to, unless for some special reason; while with others I would instantly feel a congeniality of nature, that there was something pleasant, sociable and free in their manner, and would accordingly enter into conversation with them without the least difficulty. And this is the experience of a great many others as well as myself. But the sense of sight is the most ready and sure way of interpreting the nature and character of others, because the soul speaks through the eyes in unmistakable signs, and the very thoughts and emotions are psychologically written there, and it is chiefly by this means that people win and control one another. The teacher unconsciously controls the pupil by it; the business man his employes; the husband the wife; the wife the husband; the parent the child, and I am not sure but in some cases the child does the parents. By its magic power the good spirit wins and saves others, and by it also the bad allure and ruin the wayward and unsuspecting innocents. And this influence is simply character acting upon character; mind upon mind; spirit upon spirit. Like the case of a young man in a penitentiary, who

could not be controlled by any officer in the building, nor could he even control himself. Finally, a new officer came in charge who subdued and completely controlled him, and did it purely by psychological influence. All he had to do was to look at him, when he would drop his head, and cover his eyes with his hands a few seconds. No character can influence another unless in some way manifested, as in the manner already described. Is it not self-evident, then, that the character can be read and known through the face and nervous sensation or magnetic impressibility? Good spirits must then necessarily make a good expression or magnetic influence; and bad spirits a bad expression and influence, both of which can readily be seen and felt whether for good or evil on first approach, and thousands of people can bear testimony to this fact. When brought in social contact with some persons, I feel a pure influence and good inspiration; with others, I feel their influence is for evil and their society to me would be demoralizing. Such persons should be left severely alone, unless one has sufficient positive force to render them negative and harmless, and even then it is a dangerous experiment unless you are right in the pathway of duty.

It has not been my aim or desire to give a list of the different kinds of bad spirits, nor to go too far into the details of their evil doings; because I do not consider it good for the moral health of individuals or the public to dwell too long or too much on the dark side of human nature—to become too familiar with its corruption—lest they become contaminated and poisoned thereby. Nevertheless, it is absolutely necessary that we should all know what human nature is, its underlying principles—the desires of men's hearts, and the motives that actuate them—and the good and evil that exists in the world; else how can we distinguish between the two? How defend the right and oppose the wrong—how protect innocence from vice, in its various forms, if we do not know of its prevalence? And how can we choose our society, or know in whom to place confidence, if we cannot tell the good from the bad without waiting to find out by long, sad, and often too late, experience? We must, therefore, call to our assistance every legitimate means of reading character we know of. We cannot look directly into the naked heart or soul as the Almighty does, so we must do the next best thing—do as the doctors do when they cannot look inside of a living man to see what the matter is—examine the

outside of him to discover the symptoms of his malady. In like manner, we can discover from the outer man, symptoms of the moral condition of the inner man—the soul. But, like the doctors, we must understand our business; study and know exactly what certain signs, actions, looks, impressions, and influences mean, or we shall make sad mistakes, as thousands do every day of their lives. Bad spirits generally have a bad look to their eyes: a sort of dull, black or smutty appearance; not that clear, transparent, innocent look, we see in the faces and eyes of children. Not that we should expect to see in any adult the exact expression of a child; there will be more mind and character in the face of the former than in the latter, but there should be a pure expression that will produce a pure impression upon the mind of the observer. Be careful, however, that you do not confound the signs of a sick and diseased body, with those of a diseased soul. Catarrh and a diseased liver will very much affect the color and expression of the eyes and their surroundings, and take away the clear and bright expression that belong to healthy eyes. But the expressions imparted to the eyes by a sick body and a sin-sick soul are not the same by any means, and can readily be distinguished by an experienced eye and a careful observer. The souls of good men and women so shine through their faces that their goodness and sincerity can be easily seen, read and felt. They give no uncertain signs, are not two-faced nor enigmatical, but have a plain, simple, frank and open countenance. Good spirits do not look nor act like cunning foxes, cats and wolves; they resemble more the innocent, harmless lamb, deer or rabbit; and the physiognomies of good and bad men are just as diverse as those of the two classes of animals I have just mentioned. And as the savage and cunning animals all have different faces, according as they differ in their propensities, so wicked men have different looks according to the kind of wickedness and private sins they indulge in. And in like manner, as the good and docile animals also have diverse appearances, so will good people present different expressions of countenance, according to the good qualities and Christian graces that abound in their hearts and permeate their entire being. Thus, there is a diversity of good faces and looks, and a diversity of bad faces and looks; and it is for you and I, reader, to study them and know them for our own benefit and protection, both for this life and the life to come.

There is a striking difference in the looks and manifestations of the same kind of wickedness or goodness in blondes or brunettes. Wickedness in the brunette presents a more bewildering, fascinating, insinuating and devilish expression, though often coy and reserved in its manifestations; whereas, in the blonde, it is more bold, open, brazen, voluptuous, dazzling, captivating and funny in its manifestations. The latter seems to please, tempt and allure, like the pleasures of a gay city. The former seems to take you by subtlety—to overpower by the silent force of its own passions—to stupefy and draw you within its deadly coil and grasp, as the serpent does its victim. In the bad brunette you will find more artfulness and treachery; in the blonde more secretiveness and common-place deceptions, full of little tricks and maneuvers, strategy, or policy if you please, to accomplish its purpose. In other words, the brunette is the deeper and more unfathomable in design, roguery and cunning; quicker and more repulsive in action; more spiteful and hateful, retaliative and revengeful; acting out the old motto: “An eye for an eye, a tooth for a tooth.” The blonde is less passionate, less revengeful, but more shallow; and, therefore, in the end the most dangerous. The brunette being deeper and more subtle, and at the same time hot and impulsive, would naturally hold back part of the time in its manifestations of deviltry; while on other occasions, they may strike their deadly poisons instantly, their dark, forbidding appearance may make some afraid of them, and therefore keep at a respectable or harmless distance. But the blonde being more open and inviting in expression, would draw the unsuspecting victim closer; and being more cool and less demonstrative, would finally allure them into more deadly peril.

I do not know a clearer or better way of illustrating the difference between these two classes of wicked spirits, than by calling your attention to the difference in the manner and effect of the bite of rattlesnakes; the black and yellow rattlesnakes, corresponding to the brunette and blonde characters I have described. The black snake will shake its rattle but once and then bite, showing its hatefulness and impulsiveness; but the yellow snake, a colder and less impulsive nature, will shake twice before it bites, but the bite is more poisonous. And I would like to know if wicked spirits are not like rattlesnakes, biting and poisoning the victims who chance to cross their pathway, unless they speedily get out of the

way? And to tell me it is not necessary for a young man or woman to be able to tell a good person from a bad person, is to tell me it does not matter about their knowing the difference in looks or character between a harmless milk-snake and a venomous rattlesnake; especially if they were living in regions where such reptiles abound. Another reason why wicked blondes are the most dangerous, is because of their excessive proneness to a gay, fast and merry life, and because they the more readily break down the barriers of modesty, self-control and restraint, that they may bask in the fields of wicked pleasure; hence, there are more blonde prostitutes than brunettes. There is a difference also in the magnetism of blondes and brunettes. I consider the latter the most powerful, and with a wicked spirit the most irritating to one's mind and body, especially where that kind of magnetism does not emanate from a healthy body. I remember a young lady clerk I once had in my employ, of the brunette type, but not very healthy. She was a regular battery, and I could feel her presence in the room, and it produced in me through her bad magnetism, the most peculiar feelings I ever had; and her influence was irritating and bad, for she proved to be a bad or questionable character, and I afterwards discharged her. Her eyes were so fascinating that on one occasion when a lady and her husband called at my office on business, she got the woman mad with jealousy because she had drawn her husband out in conversation while waiting for her, and the remark her jealousy prompted her to make was, "that a young lady with such a pair of eyes as she has never ought to be in a reception room." The magnetism of a blonde is more soothing and healthy, and I think better adapted for healing purposes, especially when they are healthy and a little on the sandy complexion and pure in character; but of course the magnetism of no bad body or soul can be healthy or good in its influence.

There are plenty of women whose voluptuous and amorous nature is so forcibly thrown off through their magnetism, that they excite the passions of men the moment they come near or in sight of them; and there are plenty of men who act the same way on women.

There are other men and women whose influence over the opposite sex is just the opposite, and a woman of this kind will always command the respectful behavior and reverence of men, wherever

she goes among civilized people, and will restrain instead of excite the passions of men. One half the alleged insults and advances that men make toward women, is due to themselves; something in their manner, looks or magnetism, excites the men and causes them to think themselves safe in making such advances.

Many women are so born and constituted that their sex-nature stands out conspicuously, and that is the first thing to attract the eye and attention of the observer, and not a few make it a study and practice to help the matter along. They resort to all the little arts, accomplishments and fascinations they can devise to keep their sex in front—bang their hair down to their eyebrows till they look like flirts and monkeys, in order to hide the intellect, and thereby heighten the charms of the amative and mere animal love-expression. Whereas, the true and noble woman whose character is lit up with intelligence and spirituality, keeps her sex behind, and impresses the observer with her brightness, goodness and golden graces, and thereby inspires him with purer sentiments than to think of her as a lump of nicely formed flesh or a mere machine to gratify his lust. Such women shine on men as angels of light and heavenly purity, refining their love and restraining their passions. They command the attention and respect of men through their minds rather than their bodies (for there is sex in mind also), and do not let themselves down to the low and cunning tricks of common, fashionable and coquettish life. Happy day for the world, when the women rise to a more dignified and exalted standard of intelligence and spirituality; then, and not till then, will the men rise also, because women are our mothers. The stream cannot rise higher than its fountain-head. The men are what the women make them—they mold their characters before they are born.

The chief distinction, then, in reference to magnetism or human electricity, that I would make between the dark and light or sandy complexioned people is, that in the sandy the magnetism is hotter, more healthy and soothing, and in the dark, more fascinating, powerful and sometimes irritable. There are also shades of difference in the characters of good blondes and brunettes. The good brunette's spirit is more positive in character than the other, and controls by power and psychological influence. The blonde wins and controls by its warmth, geniality, sociability and affability—it draws by gentleness and sweetness; the brunette by inherent

attraction and persuasive force, which it makes but little effort to impart. Personally considered, the brunette is the greatest sinner and the greatest saint. Her character is so deep, so powerful and so unfathomable, that when she sins she drinks deep of the cup of iniquity, and when a saint she climbs high up the ladder of piety and fame.

I have thought how much the human family resembles the starry firmament; for as we lift our eyes and gaze into the heavens, we cannot but observe how each star sheds its own light (or it so appears to us), and how they all differ in size and brilliancy; so this earth is dotted all over with human souls, differing in capacity and power, and each imparting an individual influence. Then, again, each soul is a world in miniature, because made up of a number of faculties which differ in size or capacity, thus presenting a variety of characteristics; and I apprehend that each faculty through its appropriate organ in the brain, throws off its own nerve-force. Hence, whatever organs are the largest and most exercised will emit the strongest influence, and like as that organ is properly or improperly used by its faculty, will its influence be good or bad; and just in proportion as the most of the organs and faculties are rightly or wrongly used, that is, pure or impure in their actions and manifestations, will the expression of the eyes be good or bad; because, I believe all the faculties of the mind when active look out of the eyes or are expressed there, especially the affections, feelings and sentiments, though it may require an educated psychological vision, as it were, to read and detect their different meanings. There is no eye so pure, no expression so lovely, as that coming from a soul in constant communion with its Creator. No eye so insinuating, nor expression so wicked, as the one under the influence of his Satanic Majesty.

The spirits that are pure with God commune;
Spirits that are vile with the Devil are in tune.

I do not say or wish to be understood as asserting, that no souls are good except those who are Christians; nor that all professing Christians have good souls. A Christian is not saved by his own righteousness, but by his faith and obedience in and toward a Divine substitute. True, if he lives a consistent life, he will in time develop a good soul. So a man may be, generally speaking, good, though

not a Christian; that is, good toward his neighbors, friends, and the world at large, though not good in his moral obligations toward his Maker. But the soul which has naturally good qualities, is large-hearted and disposed to live and do right; and in addition to all these inherited good qualities, lives in constant communion with its Creator, will be the sweetest, the purest and most angelic in its facial expression and psychological influence. Whereas, the soul that is conceived in lust and born in sin, and lives and indulges in lustful pleasures, if it grows and develops all through life, unchecked by any moral restraint or Divine influence, will write its blackened character upon the never-lying face, and psychologically impress its unholy and irritating influence upon all who come or pass within its range or circle.



AN ACTRESS.

A pretty face, but with more worldly than spiritual beauty. The large, open eyes express large and inherited soul capacity. Has the round, plump form and a lively, happy nature. The round pointed nose indicates her to be peacefully inclined, and not a scolding disposition.

TWO FORCES.

The Two Forces of Nature—The Meaning of the Term Fast—Two Classes Represented—Appetite Created in the One leads to the Other—Abuse of Free-will—What Sin is—Inherent Principles of the Soul—Action—Love of Freedom—Desire—Love of Opposites—Curiosity—Acquisitiveness—Two Things Necessary to Cause a Fast Life—Temptation of Christ and Eve—Phrenological Characteristics of Fast Men and Women—Hereditary Causes—External Causes of a Fast Life: Attraction, Repulsion Evil Suggestions, Novel-Reading—How Novels are Furnished—Public Libraries—A Laundry Girl—Scandals—Parents Responsible for the Dissipation of their Children—Evil of Advising them to Marry against their Will—How Elders of the Church fail to do their Duty—Heathen Caste—Long-faced Christians—What Christ Meant when He said to Peter, "Feed my Lambs"—Fallen Women—How they get into the Palace of Sin and why they seldom return to a Life of Purity—Sad Case of two Women in Washington Jail—Why there are so many Prostitutes—Assignment Houses—The Tricks of Women to Excite Men's Curiosity and Amativeness—Women their own Seducers—King Solomon's Opinion Concerning them—Some Prostitutes make good Wives—Why Woman is Woman's Worst Enemy—Sly Fast Women—How they Operate—Restaurant Waiters—The Undercurrent of Society—A Class of Married Women who are too Liberal in their Sentiments—What Constitutes a Fast Character—Fast Men—Causes of their being so.

THE GREATER THE PLEASURE THE GREATER THE TEMPTATION.

THERE are two forces which keep the earth in its orbit, known as the centripetal and centrifugal; and these forces seem applicable to human beings. There is a path or line in which the soul is destined to travel by its Creator, and to fly off in either direction involves ruin. Had men no other object or desire but to be good, worship God and devote their whole time and energy to their religious nature, or the exclusive use of the religious faculties, they would be yielding to the centripetal force, and men would fail to accomplish their missions on earth.

When, on the other hand, men entirely neglect religious exercise and the development of these faculties, they yield to the other force or law, known to the astronomers as the centrifugal. It is the yielding to this latter mental force in man's nature that leads, or rather carries, men and women into a fast life—or, if not fast, then a life inconsistent in some other respect.

In treating of this subject, my principal aim will not be to mention particular or personal instances, but rather the class that enters most largely into that kind of life, and the circumstances, conditions and motives that lead persons into it.

To be fast does not necessarily imply sexual immorality, though a fast life often, if not generally, leads to that. There-

fore the word *fast* may be considered to represent two classes; at least, I propose so to use it in the present treatise.

Fast, in its mildest and most limited meaning, may be applied to that class of men and women, and especially the latter, who are gay, light-headed, inconsiderate, dashing, extravagant in money, dress, manner and ideas; given to worldly amusements and prone to high living, excess of pleasure and dissipation; but who are not vicious in their habits, nor given to vices, such as drunkenness and prostitution.

The second and more extensive sense of the word includes the latter class, who do not "go so far, and no farther" but let the reins of their passions loose, and throw off moral and modest restraint. They are in for what they call a good time, regardless of the consequences. They adopt the mottoes, "A short life and a merry one," "Let us eat, drink and be merry, for to-morrow we die." Sometimes persons will practice fast life number one without falling into number two, because circumstances check or prevent them from going any farther; and sometimes persons through misfortune or willful determination, will rush into number two fast life, without ever practicing the first. But, generally speaking, those who enter the first, find their way into the second. The appetite created in the first for that exciting kind of life and pleasure is never satisfied, but craves for more and more, until it leads its victim into the hell of the second.

The abuse of what is called free-will or free agency is the avenue to a fast life. Free-will does not consist in persons doing just what they please, only so far as their actions and choice is in harmony with law and order and does not conflict or intrude upon or injure the rights of others. No one individual, except the Divine Being, has, or in the nature of things can have, unlimited and unrestrained free-will. In one sense man has freedom to do whatever he has the power and ability to do—in the same sense that our first parents could and did eat the forbidden fruit. They exercised that unlicensed freedom by interfering with the free-will and law of their Maker. That kind of free-will is self-destroying, because it brings the individual who practices it into a state of bondage greater than their freedom. No created being of intelligence can possibly have the right of absolute free-will. Superiority rules over subordination.

Sin, then, is unlimited and unrestrained free-will, which conflicts with the authority and rights of others, or is injurious to

the physical and mental nature of the one who exercises it. Therefore, fast men and women sin against themselves by overstepping the boundaries of free-will, and bringing themselves into bondage, really destroying that very condition of mind they are exercising. To seek pleasure at the expense of principle is poor policy; to make the pursuit of worldly happiness the grand aim of life is to prostitute the powers of the mind and intoxicate the soul with infatuation and delusions, so that life is but a romantic dream.

There are certain inherent principles in the soul, which, improperly influenced and exercised, are incentives or causes of a fast life. *First*: Action, perpetual motion, unrest. There is a restive desire in human nature to be continually active, either mentally or physically. There is no such thing as perfect rest—that would be death. Men must do something; if not good, then evil. *Second*: Love of freedom, pride, prudence, choice; an inclination to think and act as they please without restraint; to go where they like, and to do as they like; love of liberty; a dislike to prohibition. If you tell a person or a child not to do a thing, immediately there springs up a desire to do it, stronger than it was before being forbidden. It was the love of freedom that inspired the early American settlers to leave their native land; hence the outgrowths of freedom, personally, religiously and intellectually, in this country. *Third*: A desire for whatever pleases the senses or fancy; desire for knowledge; that kind of feeling which longs for more, and is never satisfied, so that, no matter how much the mind acquires, of whatever nature it may be, desire remains the same, and makes men progressive. Its manifestations are seen in early life; show a child, old enough to observe anything, that which pleases its fancy, and immediately desire prompts the child to take to it, or cry for it. The fact that the human mind is never satisfied with present knowledge, but always seeking for more—constantly desiring a change and something new—is proof that we are progressive beings, created and designed as such, and we shall go on investigating the universe for ages yet untold. If we had not a spirit or soul, we would not desire to know or investigate things of a spiritual nature. Our natures could not crave to know something about a thing that does not exist, any more than our stomachs could crave for food if it did not exist. Where there is want or desire on the part of one thing or being, there must, of necessity, be

something to satisfy it in some part of the universe. *Fourth:* Love of diversity and opposites causes young persons brought up in a strict, severe and rigid manner to wish for a life and associations just the opposite—makes beautiful and refined women admire and fall in love with men just the reverse physically and in many of their mental characteristics, such as bravery, energy, boldness of the right kind, and all those conditions belonging to a masculine nature; imparts a love for change, contrasts, and whatever gives a sort of variety in life. *Fifth:* Curiosity—that disposition to pry and peep into things, experiment, and try new objects of interest; to know all about whatever appears strange or funny; to become acquainted and familiar with whoever suits the idea and taste of the individual. The morbid desire to see noted criminals and the persons connected with great scandals and sensations, arises from the feeling of curiosity. Some one has said in reference to the enjoyment people seem to get out of scandals that, “half their enjoyment is in witnessing the distress of the party charged with the offense. If he shows no annoyance people soon tire, and there is nothing more brief and evanescent than a popular memory.” *Sixth:* Acquisition—the desire to receive and own whatever the affections love and the soul delights in. It is the selfish feeling.

All these innate conditions of the mind are acted upon by external influences and circumstances in a variety of ways, some for good, some for evil. All these are the external conditions which predispose men to a fast life.

What I wish to have distinctly understood is that there are two things necessary to make a man or woman fast. First, there must be something in their nature capable of being influenced and corrupted; and, second, there must be something of an external nature to produce that influence.

If an individual having no sin in his nature was kept free from all sinful influences, and never saw or heard anything evil, nor was subjected to any tempter, he would remain holy. If, on the other hand, a pure person was subjected to all kinds and forms of sinful influence, and there was no element in his nature, no desire or passion in the soul that could be tempted, he would remain pure likewise. The Devil could not tempt Christ, because there was nothing in him to tempt, but he did tempt Eve, through one or both of two reasons. Either she was ignorant of the

character of the Devil and sin, or there was some element in her nature he could act upon, such as desire, curiosity or freedom. I am inclined to think it was a little of both. She was persuaded that the fruit was good for food (and it does not require much talk or influence to persuade some women). It looked pleasant and tempting to her eyes, and she thought it would make her wise. This created desire, and she took it. That she did not know the character and artful design of the serpent is evident from her excuse for sinning, "The serpent beguiled me, and I did eat."

Now, if there had been nothing in Eve's nature to tempt, the serpent could not have deceived her. Because, if she did not know Satan, she knew God, and must certainly have had enough intelligence to know she was disobeying his commands, and that the statements of God and the serpent were contradictory; and that, therefore, one must be wrong. On the other hand, if Eve had not been tempted by external influence, we have no reason to suppose she would have sinned. Christ was free from both internal and external conditions. He knew Satan and himself, and was perfectly pure, so that sin could not possibly touch him. The lack of self-knowledge is the stumbling-block over which thousands of people fall. They do not know how far a bad habit or a mistake or error will lead them astray.

I shall now proceed to mention the classes and phrenological characteristics of fast men and women. Phrenologically, fast persons, or those prone to that kind of life, lack strength and depth of character. They are shallow, easily carried away by the current of feeling and impulse; have a craving for light literature, dancing and amusements; are airy, light-headed, and lack a solid, practical kind of character. They have generally strong passions of some kind. In men, it is either for drink, or women, or both; in women, for dress, jewelry, theater-going, fun, and sometimes strong passions for men. Approbativeness, ideality, Amativeness, and mirthfulness are the principal organs, with only average veneration, organic quality and religious nature.

It is the peculiar temperamental conditions that mostly determine their character. Persons with large organic quality generally rise above a fast life, no matter what the organs or temperaments are. But when the passional, caloric and bilious temperaments are largely developed, the temptation to a life of dissipation and sin is indeed strong, and that individual

who, with such an organization lives a pure and Godly life, is a moral hero. There is very little honor due to some persons for living a virtuous life; because, possessing a cold nature and weak propensities, there is very little desire for the gratification of the passions and appetites. When there is strong love for fun, the comic and the exciting scenes of merry life as is found in the blonde type of character, there is also a great danger of falling into an evil life. Education has much to do with developing one's character. I mean by education in this description, that kind of knowledge obtained by every-day life and contact with individuals and society. In this way the character is silently, but gradually, molded by surrounding associations.

But perhaps the principal agency which determines character is hereditary. Parents who live fast or reckless lives must expect their children to follow in their footsteps. Mental as well as physical conditions are transmitted to offspring, and the reason why children of the same family differ so in appearance and disposition, is because their parents were in different moods, surrounded by different associations, influenced by different circumstances, thought and acted differently, and were actuated by different motives and desires—were not in precisely the same condition, either mentally, physically, or circumstantially, previous to the birth of each child. It is not even necessary that parents should actually live a fast life to impart that desire to their children. Let their thoughts and desires be in that direction—let their minds be given up to a craving for that fictitious kind of life, and just as surely will similar impressions mold the minds of the children, and incline them to a fast life, as rivers are inclined to a downward, instead of an upward course.

That the fundamental cause of a fast life or disposition is hereditary, only requires a little close study and observation of such persons to convince any one having ability to perceive mental and physiological conditions by the appearance.

Fast persons show it in their physiognomies, their actions, and their manner of conversation, and that at an early age, before they are out of their teens; so that it is evident that they have not had time to form such a character. But there are some in whom the disposition to a fast life is not internal or born in them; they acquire it from external pressure brought to bear upon them—force of circumstances; are led into it, step by step,

and especially by the example, influence, and persuasion of others.

The external causes of a fast life are two-fold. One class of causes, by the power of attraction, draws persons into it; the other, by repulsion, forces and drives them into it. The fascinations of a gay, merry, exciting, pleasure-seeking life, with scarcely any work, are too strong for minds having any affinity for such things to bear; hence, they become intoxicated, lose their mental equilibrium, neglect the plain, practical duties of life, and drift into the current of dissipation. The difficulty with such individuals is, that they have not enough of that penetrating, perceiving, investigating and analytical cast of mind to see into the vanity, emptiness, and unsatisfying nature of these alluring, superficial pleasures and amusements. The fashions of society and the style exhibited in high life excite the organs of approbation and ideality, and, if they are the largest and most active organs in the brain, they draw all the others into subjection, so that such a person is entirely controlled by the action of these two organs. For such an one to be out of the fashion is to be out of the world, and, in many instances, she will do almost anything to be stylish and gain a position in fashionable society. Her thirst for outside display and an easy, merry life knows no bounds and some will go so far as to sacrifice virtue and principle to obtain what they desire. Especially is this the case with that class whose income is not sufficient for expensive living and dressing. Fast persons are captivated and carried away by appearances; they go by the senses and not the judgment; they forget that all that glitters is not gold.

External appearances and internal reality are two things very often as widely different as daylight and darkness. Many people go through the world with their eyes wide open, and see nothing but what is on the surface—never investigating facts and causes, never looking behind the veil that separates reputation from character. They are like busy bees in one particular—they flit from flower to flower, gathering enough honey for present use; but they have no honeycomb in which to store up for future use. They enjoy the bright, genial days of summer, and trust to what they call luck for the chilly months of winter. Pluck is unknown in such characters. They can not, or do not like to face and encounter difficulties and obstacles that beset the pathway of persons of unwavering principle and perseverance.

They are human butterflies, whose chief delight is to look pretty and bask in pleasure. The reason why this class is so influenced and attracted by worldly fascinations is because of the tendency of human nature to live in the exercise of the physical senses, appetites and passions more than in the spiritual or higher nature, and so, having a slight inclination that way, they readily yield instead of resisting and figuring against the inclinations of the flesh. Self-control seems to be one of the hardest things for human beings to master and practice. Nevertheless that is the only way to virtue and success—to conquer self is to save self and make self.

The ways of sin are generally enticing. The enchanting sights which men behold are pleasing to the eye and agreeable to the senses. They steal upon the mind, inflame the affections, injure the intellect, create morbid desires, and weaken the whole moral character. The avenues of sin and places of amusement are very inviting in their appearance. They are designed and arranged for the very purpose of attracting. No expense is spared to make them always agreeable to the sense of sight and sound. But it is not those things most conspicuous to the senses that do the most mischief. The silent and unseen forces of nature are more powerful than those perceptible to the senses.

What put evil in the mind of Eve? Not the sight of the fruit, but the suggestion and insinuation of the Devil, in a gentle, artful manner. What puts the first evil thoughts and desires into the minds of our youth? What gives them their first inclinations toward a fast life? What makes them anxious to see things and places of a questionable character? Nothing but the ideas that have been suggested to them in some manner, either by conversation or reading, which aroused their curiosity, set them to thinking, created restlessness, awakened a desire to see and hear, led them to feel that they were not free and independent like others, to go and do just as they pleased, till they longed for a different life—one opposite in its nature and character to their present mode of living.

Novel-reading is the curse of the country; for, if it does not instill any positive evil idea, it robs the youth of their solid, practical nature, power and strength of mind. They read excessively and think very little, so they become mental babies, feeding on nothing but imagination. They never become independent think-

ers—in fact, they do not know how to think. They keep on feeding, or rather sucking, but never stop to digest. They cram their mental stomach so full that it cannot hold any more, and finally impair their memories seriously. How much better off they would be if they would only read less and think more! What are persons fit for who have been reading something to please their fancy during that period of life when they are forming their characters? These exciting love stories, highly colored by the vivid imagination of the writer, have been preparing the mind of the reader to enter upon a fast life. And all that is necessary to cause such an one to rush into that kind of life are certain kinds of temptations and circumstances.

Where do they obtain these novels to read? Why, our public libraries and Sunday-school libraries kindly furnish them, helping to make them weak-minded, worthless, and immoral citizens, and useless, contaminating members of the church. Any library that furnishes novels or light literature is a public curse. I asked the librarian of one of our large city libraries what class of books were taken out the most; "Why," said he, "novels, novels; if it were not for novels we could not keep our library open. Old gray-headed men call for them, and the more trashy they are the better they like them." Still I would not in a wholesale way condemn every novel and every kind of fiction, but the bulk of it is much better fitted to make a good bonfire, than to build a good, thoughtful, practical character, and even the best and most pious of novels if read constantly will so excite the imagination and draw on the sympathetic nature, as to throw the mind out of balance. They should be read on the same principle that a person eats any kind of luxury or takes medicine. Watch the school-girls and employes in our city, and you will find that a library-book is their most intimate companion. They carry them to school, to the workshop, and even to their meals. I remember two girls who were daughters of a lady I once boarded with, the eldest of whom did little else but read novels, and whenever she would be walking around the house, she would have one under her arm or in her hand ready for the first leisure moment. What good is such a girl for a wife and as a mother? She is only fit to raise up a family of weak-minded flirts. The younger girl on returning from Sunday-school one morning, brought home two library books; one of them was about Humpty Dumpty, and the other, Tweedledum and Tweedledee, or some such title—nice

books for a Sunday-school to give out for the spiritual edification of the children!

I met a lady once who said she had read a thousand novels; if so, she certainly did not have time to read much else, and I judge she had not, for there was a novel look on her face. What people read, as well as what they see and hear, help to fashion their minds and faces. Great men have traced the starting or turning point in their career of usefulness and greatness, to the thoughts and silent influence of some books they read in early life. And a good many blighted lives of bad men and women can trace the beginning of their downward career to novel-reading. The chief objection to novels is, they poison the mind and destroy the taste for anything sensible and serious or scientific. Like a girl I saw in a laundry one day. She was reading trashy literature when I called, and in a pleasant way I said to her, "Is that the kind of stuff you read?" "Oh, yes," said she, in a half-laughing way, "I have to read something to pass the time away." "Well," said I, in order to test its effect upon her mind, "do you not think it would be better for you to read the Bible occasionally?" "O, pshaw!" she replied, with an air of ridicule, "that's too dry; I would go to sleep over that." And that is about the effect light literature has on the majority of persons who have a craving for that kind of reading. True, there are some who read both Bible and novels, but most of them are like another girl I met, who was quite a church and Sunday-school attendant, but likewise a novel-reader; and knowing she had a passion for such books, I asked her one day when I saw her reading the Bible, how she could get her mind on that. "O, I often read the Bible," she said, "but I like novels the best." Yes, there are plenty of such who like to read the Bible for a change, or for curiosity. But I would like to see or hear of a single person, male or female, who is an inveterate novel-reader, who prefers to read the Bible or scientific works in preference to novels.

There is another kind of reading which corrupts the mind of all classes, old as well as young. I refer to the reading of scandals and reports of criminal acts in the daily newspapers. If there is any crime committed, all the horrible details of it are printed, so that every boy and girl in the country can become as familiar with sin theoretically as any adult; and in many instances, it is not long before they become practical performers of

what they have read. The principal evil in the publication of these scandals and crimes is, that people become so familiar, as it were, with sin, that they lose a portion of their abhorrence. And so crimes are looked upon as every-day occurrences, and little notice is taken of them; that is, they fail to shock the moral nature of people as they would if they were less frequent. For no matter how much we abhor a thing or an idea at first, the oftener we come in contact with it, the less objectionable it becomes to us.

Some persons become fast, not so much by the power of attraction, but rather by being driven into it, either through severe treatment or straitened circumstances. Parents are often responsible for the dissipation of their children. They make home feel to them a sort of prison-house from which they are glad to get away, and then they feel like birds let out of a cage, and are liable to run to excess in the use of their liberty. Restraint being thrown off, they are anxious and eager to see and know what the world is. They seek the society of those whose character is questionable, are influenced by them, and gradually lose self-control, and in time are led astray. Whereas, if their homes had been a little heaven below to them, they would not have sought corrupting associations. When parents make their sons and daughters feel that they love them dearly, and let them have all the innocent fun they want at home, ruling them in such a manner that they will not be afraid to speak or move for fear of being corrected, they will love their homes, and be contented to remain there till duty calls them away, or until they have a home of their own. Young people are continually told what they must not do, and where they ought not to go, but are seldom told what they may do, or where they may go; and they finally get aggravated and discontented, and are bound to have their own way, whether right or wrong.

Parents advising and compelling their children to marry against their will is the worst kind of legalized prostitution. Imagine such individuals begetting children when they have little or no love for each other. When parents beget children they ought to be red-hot with love for each other. No wonder there are so many in the world with mean, unloving dispositions—persons who seem to have neither heart nor soul!

The older members of churches fail to do their duty towards young people, and so they wander into forbidden paths, through the neglect of those who ought to be more interested in them. Young people connected with churches and their congregations, would not seek evil amusements so much if the worthy elders would help to provide some innocent and real social kind of amusement for them, either in the church building, or at their houses, or some other convenient place; but the trouble is, there is a sort of heathen caste existing among the wealthiest class of church members, and of course it would defile their homes to have the poor members cross their thresholds, and so they are shut out to enjoy themselves as best they can.

Then there is another class, who are not wealthy, but put on more airs than rich people ever thought of. They, by their actions, say to others whom they consider beneath them, but are really superior so far as piety and common sense are concerned, "You do not belong to our clique, and we won't associate with you." There is a third class that are remarkably pious in their own estimation, and if they see a young person even smile within a hundred yards of the church, they frown and draw on a face as long as a mule's ear.

These three classes destroy Christian sociability in all our large churches, especially city churches. Hence, quite a number are liable to seek amusement where they ought not to, and associate with persons who have no regard for Christianity. There are those in churches who would do this under any circumstances, but the number would be lessened if the church exercised more real, and less assumed love and friendship. I remember hearing a minister preach on the duty of young people to the church, to the state and to society, but I never heard him preach on the duty of the church to young people.

Christ said to Peter, "If you love me, feed my lambs," but ministers say, "Young people, feed the church, and the Lord will feed you."

Nowhere in the New Testament have we any account of Christ putting so much stress on anything he said, by repeating it the third time, as when he said, "If you love me, feed my lambs." It was not the love of Peter he had in mind, so much as it was the feeding of his lambs. Christ knew that Peter loved

him, and Peter knew it also. But he was not aware what Christ wanted him to do till he thoroughly impressed it upon him by appealing to the strongest power of his nature. And so I have often thought that the church has failed to comprehend as yet what its duty is toward young people, and toward those who unfortunately have stepped beyond the borders of moral society, and upon a fast life. Churches and ministers make a great effort to save the moral class of society, but turn the cold shoulder to those who most need a helping hand. Why, many of our church women would shun a fast woman as though she were a viper, instead of taking her by the hand and talking kindly to her. The outcasts of society are the very ones Christ was most interested in, and he always treated them with peculiar kindness and gentleness. And, there is really more hope of saving one of them than a self-righteous, fashionable woman, who thinks herself too good to be lost. It is the uncharitableness of the church and society that prevents many a fallen woman from returning to a life of purity, actually keeping them in the position they condemn, because they will not visit them, nor receive them back into society. It often helps to drive them there, then to keep them there, and finally arrests them for being there. It is not to be supposed that all women would, if they could, return to good society, or improve their condition; but there are thousands that would, who are disgusted with that kind of life, but remain in it because they see no chance of bettering their condition financially. I remember a case where a lady, acting as city missionary among that class of women, had succeeded in reclaiming, as she thought, one of the most desperate of those characters. She took the woman to her own home, and as long as she was cared for and protected with Christian influence, she behaved herself pretty well, but when the missionary could not keep her any longer, and the woman could not find a home and nothing but a cold world and poverty staring her in the face, she gradually fell back into her old life, from which it is not likely she will ever return. I met this woman at the close of a lecture I gave in one of the Bethel Homes. I had arranged with the missionary and a clergyman to speak to an audience composed of sailors, and men and women from the rougher elements of society. After the lecture, this woman, of whom I knew nothing, was sent up to the platform

to be publically examined. I described her as having large veneration and a strong devotional nature, but, at the same time, very combative, and such was her character. She could pray, or fight like a tiger, and had been through more than one battle with the police, making it pretty lively work for them to arrest her. Many of them have never been brought up to work, or taught anything by which they can make their living. Their parents were afraid they would soil their hands and be spoiled for piano purposes, or for appearance in society, so they were brought up with a silver spoon. But, unfortunately, the sun of prosperity ceased to shine on them—adversity came—poverty stared them in the face—and so they adopted the life of a prostitute.

In the Washington, D. C. jail, was a young woman of good appearance, who expressed a desire to reform. A lady who was interested in the reform of criminals and labored for that purpose was sent for. She talked to the woman and arranged to take her to her own home. But, alas! she could not control herself, much less the fallen girl. She had not long been in the lady's house before that old, devilish, green-eyed monster, jealousy, took possession of her heart, all because her husband, a good man, occasionally talked in a social way to the woman, before his wife, in order to make her feel at home and contented. So she turned the girl out of the house, who, being discouraged and evidently losing confidence in everybody, soon found her way back to jail again. The reform lady really did the young woman an injury—making her last career worse than the first. Jealous people need some power to reform them, before they begin to doctor the souls of others.

Sometimes parents drive their own children into disreputable lives, or help keep them there when they are in it. Like the case of another young lady in a Washington jail. Her sister had died, and she was permitted to go to her home and see her. Her father had been a drinking man, but for a year had quit. The occasion was sad, the scene affecting, as over the dead body of her sister she faithfully promised her mother she would make one more effort to reform and become reconciled to her father, when she got clear of the difficulty she was then in. "But, she added, "if ever

father throws my past life up to me again, as he has done before, I will leave and never return!" That is what keeps many a woman from reforming; the frequent allusion to and censuring for past offenses, either by her parents or acquaintances. That is what makes it so hard and almost impossible for such a person to reform in the town or city where she was brought up, because, even if no person says anything to her, she naturally thinks that every person she meets looks upon her as a prostitute or thief, or whatever she has been guilty of, just as the guilty conscience of a criminal at large makes him imagine every little bush on the roadside is a policeman. Hence the best thing for a fallen woman to do (or man either) when she leaves a jail or house of prostitution, and wishes to mend her ways, is to start off immediately to some distant place where she is not known.

And it is in such cases that the mean, low, selfish, unfeeling, yea, fiendish nature of some men come to light. For these very men, and society young-bloods who boast of their family connections, and have often been the cause of the downfall of respectable young women, are the very first to stigmatize and point the finger of guilty recognition at her when they see her trying to find her way back into society. Instead of trying to help the one they have ruined, or give her a chance to help herself back to the path of virtue, they do all they can to push her on to destruction.

Some enter the place of sin on account of matrimonial difficulties, either through disagreement or desertion. A large number find their way there through seduction and disappointment. They loved their enemies better than themselves or their own virtue. These classes are deserving of pity for two reasons: First, they are the victims of misplaced confidence; and, second, it is the nature of women to lean or depend upon man for support, and they have little courage or pluck to go out into the world and make their way through every conceivable difficulty that they have never before encountered. Then there is a natural shame felt in facing their friends and acquaintances after they have once fallen and it has become known; and so, as a man takes to drink to drown his troubles, they take to a life of prostitution, or else live with some man who will keep them. They likewise look upon that kind of life as the easiest way to make a living; and the inducements held out to them by the keepers of these houses are

very strong and tempting, and so they leap into the dark uncertainty. But the greatest inducement and temptation to a fast life is money. There is a large class of women, as well as men, who will do almost anything for money and dress. They will part with honor, virtue and principle for an easy, stylish and voluptuous kind of life. For this class there is very little hope. They have no inclination to reform, because they make it a business—and generally a paying one, so far as money is concerned. It could not be otherwise than paying when the business men of the city, and mostly the married ones, liberally support them.

One woman in Chicago took in eleven thousand dollars, by keeping an assignation house, the first year she opened. And some of the high-toned houses of ill-fame are the most elegantly furnished in the city. So, if it were not for the money made by prostitution, there would not be half the number in the business. There are a few who become sporting women through passion and a natural desire to lead a fast woman's life. But they are exceptions, and not the rule; for it must not be supposed that fast women are so passionately fond of men as to cause them to seek such a life for sexual pleasure and gratification. The amative passion is not so strong in women as it is in men; hence women are naturally more virtuous than men and less passionate. Hence, also, one cause of prostitution is the excessive demands of men, through their unrestrained amativeness and the yielding disposition of women, and their desire for dress and money. But, as I have said, there are women who have a large amount of amativeness—more than they know how to take care of—and finally it leads them to ruin. There has been more than one Cleopatra in the world, and it is quite likely there will be a great many more. Fortunately for the moral welfare of the race, nature or the God of nature has provided a means in the organization of woman, by which her sexual impulses are kept in subjection without resorting to carnal intercourse with men.

Women are very often their own seducers. They tempt men by their facinations, look, manner and actions, in the house, and even on the streets, sometimes just for fun or to see how much influence they have; but their fun often terminates in a sad reality. Women are mental seducers, and men the physical; for a desire or conception in the mind always precedes the physical act. That is, in any kind of seduction, the amative feeling in man is excited

by the woman; and it makes no difference whether it is done consciously or intentionally, or otherwise, the effect is all the same. It is evident that, in many cases, they try to work on the amative natures of men by their shrewd, cunning arts of bewitchery; and they generally do it in such a manner that no one would suspect them of intentionally doing it—at any rate, that is the impression they wish to convey to the minds of men.

I have noticed at summer resorts, especially a fashionable watering place like Long Branch, a tendency on the part of some women to wash and dress themselves with their windows or doors partly open, or so fixed that any person passing could hardly help seeing inside. I remember at one of the large hotels there, a woman whose room was on the ground floor facing the front piazza, where everybody promenaded up and down, who, every afternoon from three to four o'clock, when she had or made occasion to change her dress and wash, would leave her shutters so that outsiders could see in. In one sense there was no harm in it, in another there was. As far as the mere exposing of her arms and shoulders, that of itself was harmless; but it was the sudden, artful way in which it was done; it flashed upon the eye of the observer as a surprise, and at once aroused his curiosity and desire to see more. It was privacy and public. I have no doubt but some of them do this innocently and thoughtlessly; that is, without any desire to attract or work upon the feelings and impulses of men. But there are others who do it on purpose with a motive behind the act; either through a spirit of vanity to partly show their forms, or to excite the curiosity and passions of men. Just as in the case of another woman at Long Branch, who I ventured to speak to on the subject, and finally asked her if she did not think some of them did so intentionally. "Why," said she, "certainly; I was taking a sponge bath one afternoon in my room, with the shutters closed but the slats open, when two gentlemen drove by and looked up and caught a glance of me. They drove on a few yards, then wheeled around and drove past again; but just before they got opposite my window I closed the slats." I asked her why she closed them after leaving them open in the first place. "Why," said she, "to make them all the more crazy." I remember a married lady in Saratoga, who was rooming on the same floor with myself; her husband was away most of the

time. I had to pass her room in going to my own, and I became at last really annoyed in finding her always closing her door just as I passed it, though she could hear my footsteps on the stairs in plenty of time to have closed it before I passed. Sometimes she would leave her door ajar and be standing in her night-dress. Finally, I asked another married lady in the house if she could give any reason why such a person always shut her door as I passed; said I, there must be something wrong. "O," said she, "you are too observing; women do not think anything about such things." But I judged afterwards that somebody did think on the subject, for there was no more manœuvring with the door; and, what was greatly to my surprise, the two women became suddenly intimate, went out walking together and were fast friends. Well may Macauley remark: "History proves that although woman possesses noble impulses and approaches the angels, yet when yielding to a master passion she is capable of a refinement of wickedness which men never attain."

And it has been said that all the great good things in religion, politics and art that have been produced in France for the last hundred years, have been inspired by a woman.

Some women want to be seduced. A young girl, about fifteen or sixteen years of age, on being asked how she came to be seduced, replied, "Because, I wanted to be." Another, in speaking about the man who employed her before she became fast, said, "I used to hate him, because he didn't take liberties with me and try to seduce me." I mention these facts not out of any disrespect for women, or because I believe this to be the general or natural character of women, but to show that men are not always to blame for the seduction and ruin of young women, and ruin of young women, and because there are some persons in the world who would have the public believe that woman is the most abused creature on earth—that she is an angel, and man a villain, so far as the sexual question is concerned.

Solomon charges women with being seducers rather than men; and he certainly ought to know; that is, if experience and acquaintance with persons, things and subjects has anything to do with adding to one's knowledge.

Prostitutes who have not dissipated too much occasionally make good wives, because, having sinned, they are not easily led

astray again, and they are contented to have a quiet home of their own. In fact, many would be happy to marry a respectable man, and forever bid adieu to their fast life, which has been so repugnant to them. The keeper of one of the low concert halls of New York City, married one of the girls of his place. She not only reformed herself, but made a much better man of him. The woman of Samaria had a better heart and disposition than many others whose moral characters were better than hers. So long as a woman does not drink there is a chance to reform her, but when she becomes a regular drunkard her case is hopeless. A gentleman connected with the House of Industry and Reform, at the Five Points, in New York, told me he never knew of a drunken woman being permanently reformed. Do what you may, they will sooner or later fall back to their old habits, and take to drink like a thirsty stag to the water.

There are different grades of sporting women: they are not all low and vulgar. Some of them come from the best families in the land, are well educated, and are perfect ladies in every other respect. They are there through misfortune of some kind, and very often unknown to their family and friends. Many a woman leaves her home and gives her friends to understand she is visiting some acquaintance in another place, or engaged in some respectable business; when, in reality, she is boarding at a house of ill-fame, or has rented a room where she can receive company, or is living for a time with a strange man. After a while she returns home, and conducts herself as usual, none being any the wiser. But she soon feels like visiting again, or getting another situation, and so continues coming and going till her actions excite suspicion, and she becomes the subject of general talk. Still none can make a positive charge against her, and she becomes bold, defiant and indifferent, till finally she throws off the vail, and appears before society in her true colors.

Occasionally the young girls, in large cities, will make-believe and deceive their friends, by not leaving the city at all. They take the cars, but get off at the first station, and return on the next train, and then get lodgings in some other portion of the city, and it is difficult for their friends to find them, because the person they live with, or rent rooms of, are not likely to answer any questions that would lead to their discovery.

So far as this vice is concerned, woman is her bitterest enemy.

Those in the better class of society look down upon those **who** have fallen with utter contempt, rather than with a spirit of charity and pity. Some regard them with a sort of righteous indignation, which, to a certain extent, is right. But I suppose the reason some women feel so intensely bitter against prostitutes is, because they think, or perhaps know, that their husbands or friends visit these women. Then there is a sort of jealous feeling, because they cannot occasionally step off the track, and do as other fast women do, and go where fast men go, without exposing themselves; though some break through this barrier and run the risk, and then ill-feeling toward this class becomes modified.

A crusade was waged against the houses of prostitution in New York, some years ago, if I remember right, and, after the work was fairly inaugurated, it suddenly stopped, for the reason that the women met their own husbands or sons in these places, and of course their tongues were sealed. A city missionary lady told me that, on calling at one of these houses one day to talk to the inmates, she read a list of the names of the board of managers of the organization she represented. She had only read the second or third before one of the girls spoke up, "We know him." The missionary blushed and hesitated for a moment, then began to read some more names; in a moment another girl spoke up, "We know him, too." Suffice to say she did not save many souls in that house. On another occasion in another city she called at a high-toned house, and the landlady met her in the hall or parlor and told her that she need not come there to talk to her girls about religion when one of the leading church women in the city and her daughter came to her house when they wanted to make a little money. These are sad and serious statements to make, but they are true, nevertheless.

Fast women on the sly abound in all classes of society, from the servant girl up to the wealthy mistress, with the church not excepted. Single women of this stamp, in ordinary circumstances, generally obtain positions in some light, respectable employment, either in offices as clerks or copyists, or as salesladies in some dry goods or notion stores. Wages, to this class, are not so much an object as some respectable employment, to take away all suspicion. They in time form an acquaintance with gentlemen visiting for business purposes, and so make appointments



This may be considered a modified form of the Grecian nose. The original Grecian nose comes from or resembles the Egyptian, and differs chiefly from this in that it forms a straight line with the forehead; whereas, in the above cut, there is a break or depression between the upper part of the nose and the frontal sinus, which makes it more graceful and beautiful. An æsthetical nature is generally found with the above form of nose, and is what I consider a perfect form for the female nose. The accompanying eye is also beautiful and modest in its expression.

outside. These parties can generally give the very best kind of references from good society, such as business men, church members and ministers. They either make a business of getting acquainted and associating with first-class society, or else, as is often the case, they were connect with it before they became fast; hence they either borrow or retain their reputation and good name from other persons, and many of them are so deep and shrewd that it is almost impossible to find them out. They find their way into the most fashionable society in the city. A gentleman giving a grand party at his residence on one of the principal avenues of Chicago, received among his guests one of this class, though, I presume unknown to him. They visit the best hotels in the city, take rooms there, and carry on their business whenever convenient; or they will visit gentlemen at their rooms in these hotels by driving there in carriages.

It is an indisputable fact that many of the finest and most prominent buildings in the business portion of Chicago have more or less of these women in them, and they invariably give first-class references when they apply, or, what is often the case, room with a man, and pass as his wife. Indeed, a stranger hardly knows now-a-days into what kind of a place he is going when he takes a room or board. I boarded for two or three weeks with a fine old eastern lady who prided herself on having very nice people in her house, but I discovered before I left that two of her female boarders were questionable characters, and my reasons for so judging them was their immodest actions and exposure of the person of one of them in a public place. On another occasion I wanted to lay over for a month and prepare some manuscript. I was a stranger in the city, and after trying one of the hotels and finding it was little better than an assignation house, I inquired for a boarding house and was recommended to one. I engaged room and board, and thought I was going to be comfortable and happy. I saw there was a number of lady boarders when I went into the dining room. On making inquiries, I was informed that three or four of them were married, one was divorced, and the others had husbands away. A few days passed and I began to think the husband story was a doubtful one. A pretty little blonde roomed immediately opposite to me, and from a remark she made I began to investigate matters. I noticed she had a doctor who called every three or

four days. The second time he came I concluded he was a peculiar kind of doctor, and notwithstanding she had a medicine bottle in the dining room from which she took a dose before eating, I concluded the doctor business was all a blind—a mere make-believe. A little further investigation proved beyond a possible doubt that she was a sly fast woman, and probably two or three of the others also. Still further inquiries revealed the fact that the landlady was living with a man unlawfully, and had one child by him which was in the house.

Sly married women can be found anywhere and everywhere, in all classes and circles of society, but especially among the upper classes who live in affluence and ease, and whose husbands bestow part of their affections and vital force on other women. Such women often suffer matrimonial starvation, and it is no wonder they become fast, if they have a good share of amative-ness and a desire for pleasure. On the other hand, men marry women who are worthless as wives, and their strong amative natures incline them to form improper acquaintance with other women. They gradually weaken in their attachment, become cool and indifferent, and spend their evenings away from home. The wife becomes lonesome, and concludes that she will try the same thing. She finds a companion, either male or female, and when her husband goes away for a day or two she improves the opportunity. She visits places of public resort, high-toned restaurants and drinking places, goes to the matinee, gets up a flirtation with the fast young man she fancies, gives him a few hints, and if she finds he is sharp enough to take them will drop him a note stating the day and time he can call at her residence or some other place. These high-toned women will flirt with the waiters of some public place of resort, and invite them to their elegant homes. These young men, being poor, are less afraid of being exposed by them, because they feel somewhat complimented and flattered, and do not mingle in the same kind of society as the ladies do; and if there was likely to be any trouble a few dollars would buy them up all right, so that they would be deaf and dumb on that subject.

The actual state and undercurrent of society is not discernible at first sight, or by outward appearances. One must be a close observer of every thing and person around him; must become

familiar with the life and habits of different classes, good and bad, rich and poor, the learned and unlearned; must make himself a kind of detective, and notice people in all conditions, circumstances and places; must know how and where they spend most of their time by day and by night, Sundays and week-days. Do this four or five years and you will begin to realize what the true condition of society is. Never take the reputation or profession of a person as a guaranty of his or her true character. There are plenty of men and women who are either members or regular attendants of the church, who can put on a pious appearance as they sit in their pews, and mingle in church society, whose private life and character is fast and immoral. I am speaking now of that unprincipled class who seem to make religion and the church a sort of a cloak, under which they can pass for a great more than they are--those who have no conscientious scruples about their actions, and are influenced by the selfish sentiments; those who take a greater interest in dressing up and parading the prominent streets in the afternoons, than they do in home duties or work of benevolence.

There are others, who, through some strong passion in their nature, have besetting sins that occasionally lead them astray, but they are loyal in heart and honest in motive, and do not belong to the list of fast men and women.

There is another class, who are not exactly fast, in any sense of the term, but who are extremely free and liberal in their sentiments on the marriage question. They are contented and happy so long as their husband's pocket-books are well lined and everything goes nicely. But when misfortune or any kind of trouble comes along their smiles give way to frowns. The following incident will illustrate this class: A prominent member of the church in speaking about elopements between married persons, remarked, "Well, I have a poor stick of a husband, but when I can't get along with him, I'll get a divorce." Those persons who never have any trials and difficulties in life are not properly disciplined. There is too much of the squash and pumpkin nature in such people. They lack solidity, strength, and force of character, and when adverse circumstances suddenly overtake them, they know what to do, because they have never been tempered with the difficulties and hardships of life's battle-field.

This is the reason why so many men and women who have lived in ease and affluence all their lives, become drunkards and prostitutes when misfortune overtakes them because, not being disciplined or familiar with adversity, they cannot or will not encounter it. So, married women, when they have been flattered and petted in their youthful days, cannot endure a cross word or look from their husbands, and become discontented because their lives are not all honey.

The old-maidish way in which many bring up their sons and daughters, so that they never see or know anything has a tendency to cause them to go to the other extreme when they have a chance to see what is going on in the world.

A fast person is one in whom desire is unchecked, or nearly so—in whom the reins of self-control hang loose, and there are three things that go to make up a fast character. First, the passions and appetites; second, the desire to see, know and examine what the passions and appetites are interested in; and third, the continual thinking about such things until the will and judgment become paralyzed. If young people would only control their thoughts, there would be no difficulty in controlling their actions, and it would save them from a multitude of sins in after life. Rich and extravagant living is also connected with a fast life. And many young men shorten their existence and a useful career by rich and excessive quantities of food. A surfeited stomach deranges the whole system, and stimulating kinds of food and drink excite the animal passions. High living is a dangerous thing. It has taken many a prominent man from a useful and honored position in society, and laid him in his grave, and then his friends bring lots of beautiful bouquets, and honor his death more than his life, and say, "What a pity! he was such a nice, good-hearted and generous fellow!" Yes, he was too generous for his own good and the good of his friends; in fact he was too generous to live. A fast life means an early death.

While taking a Turkish bath in one of the eastern cities, I saw a man there who handled about a thousand car loads of grain a week. He had been married two months and spent only two weeks of the time at home with his wife. He had spent most of the time in carousing and general dissipation, and had come there in a hack to take a bath and sweat the whiskey out of him. The

driver had to wait on him and dress him like a child. The poor horses had been standing outside from eight A. M. to one P. M., and I presume had been out all night beside, for the hackman was tired and sleepy, taking naps while he was in the sweating room. The condition this newly married debaucher was in can be imagined when his foul whiskey breath was so strong that it made the man who gave him the bath sick at the stomach. I once met a street car driver in Jersey City, N. J., who told me he used to own property and had considerable money, but he wanted to put on as much style as others possessed of means; fell into licentious habits, drove fast horses, and finally became so reduced he had to drive horses for a street car company, and support a wife and mother besides. A fast life always ends badly; bad for the soul, bad for the body, and generally for the pocket also.

There are two causes which produce fast men, besides their natural tendencies. One is large salaries. So long as they have moderate incomes—just enough to live comfortably, with economy—they are not so likely to spend money foolishly or become extravagant but when they have abundance, there is a temptation to spend it in some manner, and, as their taste inclines them to a life of pleasure, they freely spend it for such purposes, and the appetite, once sharpened, continues to crave for more. The other cause is physical and mental laziness. There is not so much danger of money leading a man into a fast life if he is kept hard at work of some kind. Hence business men are not so prone to dissipation as their employes are, because they have a great deal of mental, if not physical labor. They use their intellect more—also acquisitiveness; so that the faculties that lead one into dissipation are not so active. The most active organs always draw the largest quantity of blood, leaving the others in a weakened condition. Now their employes have less thinking to do, less care and anxiety, and, if they have not the mental temperament and some object in life set before them to bring out their energy, they spend their spare hours in an unprofitable, if not a reckless, manner. Young men having lucrative positions in stores, offices and banks, are prone to this kind of life, and their past giddy life sometimes places them in very embarrassing circumstances, as was the case with some young men in a bank when a fashionable sporting woman called one day and presented a check to be

cashied. The cashier informed her she would have to be identified. "O," said she, "any of these gentlemen inside can identify me." There was a general stampede and consternation among the sinful clerks. They got behind the desk and hid their heads under the counter, till the manager perceiving the condition of things, and the awkward position of the clerks, stepped up to the paying teller and informed him that "he was not personally acquainted with the lady, but he knew it was all right, and he could pay her the money." It was well for the bank there were one or two virtuous souls in it. Of all classes of men I regard college professors as the purest on the woman sex feeling. The large amount of intellectual brain work they have to do, offsets and cools down the passions.

Every man and woman who wishes to make the most of themselves and protect their moral characters, should have some special aim and object in life, and work for the accomplishment of it. I remember a remark I heard a young man make to his companion one night on the street as they were walking along immediately in front of me. "Well," said he, "I do not care, I have no object in life to live for." I thought that was one of the saddest remarks I ever heard. It is the adoption of just such a sentiment as that which leads many a person to ruin or suicide. The fast young men and licentious husbands and fathers who lavish their money and strength on fast women, should study and practice economy. Let them pause, think and figure up how much of their money they spend in the run of a month or a year, leaving out what they occasionally pay to regular physicians, or more frequently quack doctors who financially bleed them, and they will be astonished. Why, if they had to give one-quarter of what they spend in bad habits to the church or missionary cause, they would consider themselves robbed and ruined. Oh, how sin makes its poor victims pay, for their imaginary pleasures! A noble object in life, the exercise of the intellect in literary and scientific studies, combined with habits of economy and industry, is the royal road to a moral life.

The artful and ingenious way that fast women sometimes resort to as a means of advertising themselves is really astonishing. When in Saratoga one summer, I had been to the Congress Spring for a glass of water some time during the day, and just

as I turned and left the spring, a small colored boy neatly dressed stepped up to me, and, in a modest, innocent way said, "Do you know Miss Lucy?" Surprised and bewildered for a moment at the abrupt and peculiar question, I tried to get at the sense of it, and whether I knew any person by that name. I could not remember such a person, especially with only the given name, and beginning to have a slight suspicion as to the kind of person meant. I said "No," to the boy. I asked him who Miss Lucy was. "Don't know," said he, "only she lives at No.— Washington street." I was satisfied then that the boy was quietly advertising a house of prostitution, and the next time I had occasion to pass that way, for it was on one of the principal streets of the city, I noticed a plate on the door with "Miss Lucy" engraved on it. On another occasion when in Chicago, I had advertised for help, and among the many applicants were two young ladies who complained before leaving the office, that they had been insulted by the elevator man. I thought it very strange that such should be the case, and on making inquiries I found there was nothing in it, the girls were fast and said what they did by way of advertising.

CONFIDENCE-MEN AND BLACK-MAILERS.

CONFIDENCE-MEN AND WOMEN: The Phrenology of them—Manifestation of the Faculties—The Education of them—Definition of a Black-mailer—The kind of Society in which the worst Class is Found—Two general Classes of Confidence-Men—How the Papers fail to Expose them—Incident Illustrating a Game Practiced upon an old Man one Sabbath Morning: How it was Accomplished—Country People and City People—How both Classes Suffer—Seduction a Species of Confidence-game—Mock-auction Sales, and the Tricks that are Practiced there—Professional Burglars—The Panel Game—How it is Worked and by what Class—Dead Beats—How Clerks and Book-keeper are Frequently Confidence-Men—The Society Confidence-Man—Story Illustrating the latter Class—How Confidence-Men try to gain the Sympathy of Persons—How two Young Ladies kept up Personal Appearance when in Straited Circumstances—How Ladies Play the Confidence-game—The Girls who wanted a new pair of Gloves—How a Wealthy Man was Confided by a Fast Woman—The Arts and Tricks of Women to Excite the Curiosity and Passions of Men—The Ingenious Devices of Bad Women to Raise Money and Advertice themselves.

BLACK-MAILING: Two Forms, and Causes of it—A Story Explaining one of the Forms—A case of Adultery—The Demand for Money—How a Doctor and his Associate Extorted Money from a Young Man—How Business Men are the Victims of Female Operators—Other kinds of Black-mailing—That done through Spite and Retaliation—An Illustration of it—How two Young Ladies Managed to Dress Elegantly—Black-mail practiced on Educational Institutions—How Men Black-mail Women—How to Resist and Counteract Black-mailers.

CONFIDENCE-MEN.

It must not be supposed that these two classes have any great phrenological differences from the more honorable class. They may have some faculties which are large and some that are deficient, that adapt them peculiarly to their nefarious business. Just the same as certain combinations of faculties adapt men for mechanics, lawyers, journalists, etc. but the general configuration of the head will be the same as in other people. The principal difference between them lies in the education of these faculties and the organic tone. A faculty may be educated in whatever direction one pleases. Veneration will worship whatever the intellect teaches it to worship, and will be gross or refined in its worship, according to the propensities or moral sentiments.

Conscience will adhere to what it has been taught is right, but it never teaches what is right or wrong; it is simply a monitor or prompter to do what other faculties teach one is right. So our judgment of right or wrong will depend on our training or education. Circumstantial education has much to do with molding the conscience. It is likewise necessary that we should reason correctly, and in order to do that we must have positive and correct facts as data to reason from. Then our conscience will guide us in the right direction. Otherwise it will not, no matter how large the faculty of conscientiousness may be.

Combateness will fight in whatever direction the other faculties call it into action. It will fight for ideas and theories, for moral and religious principles, or in a physical way, in self-defense or to settle some dispute. It will dispute anything it is interested in.

Spirituality will believe the truth or superstition. Its office is to believe, and not to determine *what* it will believe.

All religious people exercise faith but their faith is as varied and different as the colors of the rainbow, because the faith of each has been educated differently. It matters not, for present consideration, how or by what means that education has been accomplished—whether by sectarian influence, or by a process of reasoning, or by absence of either. Benevolence will give to whatever object it is taught or impressed is in need of help. It makes no discrimination whether the object is worthy or not. Its office is to give, not to investigate; that is the work of other faculties. Firmness stands its ground—is determined, unyielding; will not give in; it makes no difference whether it be right or wrong; it leaves that for the reason to decide. Hence some persons persist in a thing that is entirely wrong, because their education or reason is at fault. Ideality, or imagination, will conceive ideas, images and pictures of beauty that are pure and elevating or impure and degrading, according as it has been educated and exercised. These illustrations are sufficient to show that human nature depends almost or quite as much upon the education of the faculties as upon their size and development. And the sooner people fully comprehend this fact and act upon it, the better it will be for the public generally. The word education is used here in the broadest sense, meaning any kind of discipline,

training or influence brought to bear upon a faculty, whether good or evil, right or wrong.

Thus I conclude that confidence-men, black-mailers and gamblers become so through some kind of education of the faculties, either circumstantial, hereditary, or personal, and not merely through a particular organization of the brain, though that may be a part of the cause. A confidence game is that in which one person prevails upon another to put faith and trust in him, in order to afford a more favorable opportunity for him to rob, steal, impose upon, or in some way injure, or take advantage of, the confiding party. A black-mailer is one who extorts money, valuables, and favors by threatening false reports of a scandalous nature, or in some way injuring the good name and moral character of the individual attacked. The practice of these infamous tricks upon innocent persons is not confined to the rough, and what is generally considered the dangerous class, of society. Those who would be least suspected, those who move in refined circles of society, and pass as ladies and gentlemen, are to be found among these contemptible human wolves and alligators. The higher the grade of society in which such persons are found, the greater and more extensive will be their operations and impositions. It would be difficult to classify the different kinds of confidence-men and women, as they change their mode of operation to suit the time, place and circumstances. I might, however, name two divisions of them—those who operate upon strangers, and those who operate upon acquaintances.

It is scarcely necessary for me to mention circumstances illustrating the manner in which this class of men play their games with strangers, as they have been so frequently exposed by the daily papers; although I think the papers generally fail to do their duty in one respect. While they inform the public that such and such a person has been confided out of his money, they do not state clearly the mental process by which the good will and confidence of the stranger were enlisted. Hence the warning given to the public is of very little use, because they have not learned just how these men approach and converse with their victims.

As this book may fall into the hands of many persons who do not read the city papers, or only occasionally, I will relate

two incidents that came under my own observation, one of them on a Sabbath morning: I had been to breakfast, and was just returning to my room located in a large block in the central portion of the business part of the city. As I ascended the stairs, I met a man coming down, far advanced in life, and almost crazy with excitement. He stopped and asked me if there was any business office in the building. I told him there were several, though they were not open, the day being Sunday. Then he burst out into some such exclamation as, "Oh, dear me! I am fleeced, I am fleeced!" And showing me a twenty-dollar gold piece, asked if it was not counterfeit. The weight and sound of it were sufficient proof that there was very little gold about it. I took him to the office of the chief of police, to see if anything could be done for him. But he was informed that nothing could be done unless he could find and identify the man. A policeman told him it served him right for being foolish enough to hand over his money to a stranger when he would not let his neighbor have even a dollar without security. After he became self-composed, he told me that he had been cheated as follows: He was going farther west, on a visit to his son, but stopped over at Chicago a few days to see the city, and the Fall exhibition then open. He had a large satchel with him, and was accosted by a well-dressed man in front of the block already described. By some means the confidence-man had found out a few things about the old gentleman's place of residence, either by hearing him converse with some other person just before, or else an accomplice confidant, living where he came from, had sent the other one word of his coming, and a few particulars besides. Then the old gentleman, finding he knew so much, told him where he was going, about his son, etc. Of course the confidence-man was well acquainted with his son, and was going on to the same place, and would like to accompany him. But he had to step up in the building and get a ticket first, and as they would not allow the premium on gold, would he (the old man) be kind enough to let him have greenbacks, and he would deposit his gold with him till he could get it exchanged. The old man consented, and he deposited three worthless twenty-dollar gold pieces, for which he received nearly that amount in good greenbacks. The building being located on a corner, was so constructed that it had two entrances, one from

each street. So the confidence-man going up one stairway, passed through the hall, and down the other, leaving the poor old granger penniless, waiting for his return, while he made his escape up the other street.

But why was this man so easily imposed upon? Because he was a country green-horn? Not exactly; he had heard about confidence-men, thieves, gamblers, etc., and probably made up his mind he would never be taken in by them, just as many others have done, and some of them shrewd men. But he was undoubtedly ignorant of the peculiar and various ways they have of approaching and addressing a stranger. Our wise city people would be just as ignorant about these things as their country cousins if it were not that they are living right in the midst of them, and hear of their tricks every day, and sometimes business men well posted in the ways of these men are taken in. Another thing that saves city people is the fact that this class of confidence-men do not, and dare not, risk themselves on their own fellow-citizens. They would be more liable to be recognized and arrested some time, whereas country people and transients from other cities would lose double the amount through loss of time and the extra expense of staying in the city. But city people are really greater victims and losers by confidence-games than country people, which I shall show further on.

Partial ignorance, then, was the cause of the granger's misfortune. The next question to be considered and answered is: How and why did the confidence-man make a favorable impression upon the granger's mind? In the first place, he was mentally in the most favorable condition possible to be acted upon. He was in a negative relation to the confidence man, and the very faculties that produce caution, prudence, foresight, suspicion, and closeness in regard to money matters, were not active, being away from business on a pleasure trip; new objects and surroundings called other faculties into action, so that the man was entirely off his guard when thus approached. Then the whole thing was done so suddenly, that he did not think what he was doing, till it was all over and too late. Had the confidence-man made the proposition and left him a short time to consider about it, he probably would not have done it; or, had the favor been asked of

him at his own home, he would most likely have acted more wisely.

The confidence-man gained his point by first selecting a favorable place and opportunity; second, he met him in a very cordial, pleasing manner; and, third, he deceived him and gained his confidence by telling him he knew his son; and then, by shrewd and quick manœuvering, got his mind in a sort of enchanted, bewildered state, which blinded his natural perception and judgment for the time being. His memory was likewise inactive or stupid, and failed to remind him how others had been imposed upon. The case is very similar to that of a respectable young lady, who becomes acquainted with a worthless, unprincipled character, but not being a good reader of human nature she does not perceive his true character, and allows his winning ways and manners to gain her affections. But, as she is a very moral young lady, having much respect for her honor and good name, he finds that improper advances would be instantly repelled. So he plays the confidence-game on her, declares he loves her above all others, and wins not only her heart, but her hand, in the promise of marriage. Then, being in love, and engaged, she places implicit confidence in her betrothed, and, though she does not at first yield to his amorous demands, she only gently remonstrates. But he urges and pleads his case like a lawyer, and talks with the earnest eloquence of a silver-toned orator (at least it seems so in her ears), and he finally succeeds in making her see and believe that black is white, and the deluded and deceived girl, in a moment of excitement, yields to his sexual embrace. The rest of the story is soon told. Having accomplished his base object, he leaves her to her unenviable fate, a sadder, but wiser woman. She had no doubt heard of several who had been deceived in the same manner; still, she does not heed the warning, but listens to the flattering talk of her seducer, tastes the forbidden fruit, and becomes an outcast from the garden of innocence.

The second incident I wish to notice took place in New York. I was strolling along the street one night, looking at the sights and people, when a well-dressed man, apparently walking by in a hurry, suddenly stopped and stepping up to me commenced to shake hands in a very cordial manner, as they always do, remarking, "I believe I met you in our store to-day," said he, "my name

is so-and-so, and I am in M—— clothing store just above here.” “Well,” I said, “you are mistaken. I have not been in that store.” “Well,” said he, “may I ask your name and where you are from?” “My name is Willis, from Chicago,” I replied. “Well,” said he, “I see I am mistaken, but there is no harm done.” “O, no,” I remarked, as he politely and gracefully bid me good evening. Now, I thought to myself, I shall not go far before I shall meet another of those fellows, because I supposed that is what he wanted my name for, to give to his accomplice, he acting merely as a sort of an advance agent. I walked on about a hundred yards, when another man stopped and accosted me in the usual warm-hearted way, as though he was an old friend, and pretending surprise at seeing me in New York, said: “Why, how do you do, Willis! When did you leave Chicago.” “O,” I replied, “I left last November.” “Ah, indeed; well I have not seen you for a long time. I have just come on here to take my sister back, and expect to leave in a few days.” After listening to that kind of talk a few moments, I told him “I did not remember ever meeting him.” “You don’t!” said he, assuming astonishment at my forgetfulness, “well, now you think.” I did; but still I could not think of ever having seen him. “Well,” said he, “I have met you several times.” I asked him where he had met me, or if he had been living in Chicago. Then he mentioned one of the leading hotels and some other places; still I could not remember him. “That is strange,” said he, as he shook hands again and was about leaving me, when he suddenly turned and invited me to step across the road and take a drink. I told him I never drank. “Well, won’t you take a cigar, then.” I replied, “I never smoke either.” Then finding he could do nothing with me, he bid me good night and walked away. His game was to get on the social side of me by treating; then he would probably have proposed a walk or visit to some store or gambling place, when most likely another accomplice would have put in appearance and wanted to change some money, or get the loan of some for a few minutes; some kind of trick would have been resorted to in order to get my money and skip out.

As there are thousands of people visiting cities who step into an auction room, never dreaming of the trap that is set for them, it may not be amiss to warn the reader of the class of confidence-

men connected with them, and their mode of operation. I refer now to mock-auction rooms, not the genuine. But strangers, not knowing the difference, are as liable to get into the dishonorable, as the honorable places. I will briefly mention two of their games: In one case, one of the gang will dress up in a countryman's attire, and watch his chance. When he sees several strangers in the room who are liable to bid, he walks in and asks what his commission is for selling a watch. He further informs him that he is very hard up, and must sell his watch to get some money, stating how much he paid for it (perhaps a hundred dollars or more), and if he can get so much for it, he will sell it. The auctioneer replies he cannot sell it on those terms; he will sell it for what he can get, but cannot be limited. Well, as he is in pressing need of money, he will sell it, bring what it may, and hands it over to be sold. They bid on it, and some stranger buys it for twenty or thirty dollars, and finds out it is a mere imitation, worth about four or five dollars. The other game is managed by the auctioneer. He puts up a bogus article for sale, and eyeing a countryman, calls him up, and in a whispering tone asks him to be kind enough to bid it in for him, as he does not wish to sell it for what it will bring; or he is particularly desirous to have it himself. The visitor, to be accommodating, bids it in. Then the auctioneer asks him to leave a deposit of five or six dollars, so the crowd will not suspect the buying in, and he will refund it as soon as the sale is over. So he pays the deposit, and when the sale is over, steps up to get the money he advanced. The auctioneer, assuming an air of indifference, tells him that if he will pay so much more, he can have the article. Of course he remonstrates, but to no purpose. If he threatens to have him arrested, and calls in the aid of a policeman, another auctioneer has taken the place of the former, and of course knows nothing about the affair, and cannot be held accountable for the transaction; so the stranger has to lose the money he deposited, as it would cost him twice or five times as much more to look up the guilty man. The safest plan is not to invest unless you are sure what kind of a place you are in, what you are buying, and what it is worth.

It would take a book of itself to give anything like a full description, with the details of the different ways confidence-games are practiced upon people by professional humbugs,

gamblers, burglars, whisky rings, political rings, bunko-ropers, faro-bank steerers, and the panel-game manipulators.

Professional burglars are well dressed, and operate mostly on banks, or wherever they can get large sums of money. They never break into ordinary stores, or risk themselves at common small jobs; they go in for a big haul, or none at all. As for bunko-ropers and faro-bank steerers, I have only to say that if a man is foolish enough to have anything to do with lotteries and betting on games, it serves him right if he does get bitten.

The panel-game is worked by a low, thieving class of prostitutes, who pick up their company on the streets, and take them to their rooms. The victim undresses, and leaves his clothes on a chair intentionally placed beside a partition in which there is a sliding panel, or small door, that can be opened without attracting his attention, and, by the time he is ready to dress, his pockets have all been emptied of whatever is deemed valuable.

There is a large class of confidence-men who come under the head of dead-beats. They make it a point to get into the good graces of persons far enough to receive favors they cannot obtain otherwise, and will even contract debts they have no idea of paying, unless compelled to do so. They take advantage of acquaintanceship for selfish purposes, even if it is at the expense and inconvenience of the person acquainted with. But some of them play their cards a little differently. They get what they want without paying for it, by an evasive, dodging way of doing business. They will try every scheme they can think of, and make all sorts of excuses, to obtain possession of goods without paying anything, and then the owner may whistle for his money, and, in some cases, will never see or hear of the individual any more.

Some of the mean, stingy, fashionable women in Philadelphia, have been known to send their servants to a florist or hair store for samples, just before an evening party would take place at their house, make use of them for the evening to adorn their toilet or rooms, and then return them in the morning; or, perhaps, for looks' sake, buy a small or cheap article. If the merchant should send after his goods before the party has taken place, these fashionable liars would send word to the door that they were not in, or could not be seen, and to call in the morning. One merchant knowing of their tricks determined he would not

be imposed upon, and sent his assistant back again with a positive demand for the goods, and he got them. If such people had a little more self-esteem or dignity, and less approbateness or vanity, they would never let themselves down to such small, unwomanly actions; for it is really a polite way of stealing, or getting the use of the goods under false pretenses.

Another class of confidence-men are found among employes, such as clerks and book-keepers for firms doing a large cash business. They will attend strictly to business, and work very hard apparently for the interest of the firm, so as to gain their entire confidence, and thereby a more favorable opportunity to abstract money in small quantities, or make a large haul of it.

Then there is the society confidence-man. He generally comes from the class I have just spoken of, and is sometimes a combination of both. He wants to find his way into fashionable or refined society. He is not acquainted, and has probably neither money nor culture to put him there. But he is determined to be a society man. So he attempts, and generally manages through a little stratagem, to form the acquaintance and gain the good will of a society gentleman. He prevails on him to make a visit to some nice family, where there are young ladies, and introduce him. Or, he may, by attending a grand ball, be introduced, in an accidental manner, through politeness or courtesy. Anyway, providing he can obtain two or three introductions to first-class families, and receive invitations to call upon them, then by playing the *role* of a polite and entertaining gentleman, he works his way very gradually, but surely, into the upper class of society.

I have in my mind an individual who will fairly represent the two classes I have just mentioned. Several years ago, before I was engaged in my present profession, there came to my office a man in the prime of life, looking for a situation. I was busy at the time, and did not make any close observation of his appearance, more than in a general way, as to what I thought his abilities were, which I concluded were good. He seemed to be, so far as business was concerned, just the man I wanted; and he proved to be the best person for the position I ever had or expect to get. He had his hat on all the time, so I did not get the outline of his head, and his mouth was covered with a light, sandy mustache; so there was not much to be observed without making

a close examination. As to what his actual charater might be, it did not occur to me at the time, for I had not made a special study of the features at that time, and I never ask a person for references, because the worst characters can often furnish the best references, especially in Chicago. A sporting woman rented two rooms in one of the finest blocks in the city, and gave the landlord's agent better references than any other tenant in the building. And the meanest (and I suppose I might say worst) woman I ever had in my employ was one who gave me the names of a prominent minister and one of his laymen as references. So I left the analyzing of the gentleman's character until a more favorable opportunity was afforded to study him; for I wish the reader to bear in remembrance that the faculties alone do not determine the character, but rather the education of them, and a phrenologist cannot always tell just how the faculties have been educated. He cannot tell whether a man has been converted or not, neither can he answer positively the foolish question so often asked, whether a man or woman is married, although he may do it in some instances. But he had not been with me many days before I observed traits of character that were objectionable—that is, little things that caused me to be somewhat suspicious; because, being in his company a few days, I had a chance to study him more thoroughly, could study his actions as well as his looks. Still, I had heard nothing concerning him or his past character, nor was there anything in his present actions of a serious nature. He had a very annoying way of rolling his eyes to one side, and staring a person out of countenance during conversation, as if to make them yield to some power or influence he was trying to impress upon them. His mustache covered what would otherwise have been a disgusting-looking mouth, so that he could not have been called a handsome man. Nevertheless, there was more than one female heart that succumbed to his fascinating manner, for it could not be expected they would look underneath his mustache. Women only look at the outside of a man—I mean as a rule. He was a regular heart-smasher, and could manage to play a tune on more than one heart at the same time. Then he had two diamond studs, which always produce a wondrous effect upon minds not properly educated, and their beauty made up for what was deficient in his ugly mouth and

wicked eyes. But he had another qualification—the gift of gab. He was an excessive talker, and knew how to do it to make a favorable impression. He likewise had some ability for vocal and instrumental music; so that putting all these little gifts together, he could wind a certain class of women right around his little finger. Not only had he a peculiar influence with women, but his pleasing way gained him many gentlemen friends and accommodations among business men, which gave him an opportunity to contract debts. Phrenologically, he had large agreeableness, human nature, secretiveness, approbateness and amateness. Hence he was fond of the women, fond of display, fond of exaggeration, fond of flattery and playing the agreeable, inclined to misrepresent and lie, oiling people all over in order to swallow them; and, having an insight into human nature, he knew just how to take the people and deal with them. In order to get a stronger hold upon the people, he joined one of the largest churches in Chicago—represented himself as being related to persons he was not related to, and as being a graduate of a university he had never attended; in fact, sailed under false colors. Thus matters went on until his extravagant assertions aroused the suspicion of one of his lady acquaintances; and she, relating her misgivings to one of her relatives caused an investigation of his character. Information was received that he had robbed an express company, for which crime he had served a term in the penitentiary; had likewise robbed and swindled a former employer; had borrowed diamonds from a jeweler to wear to a party, which he had never returned; and had left two or three wives, one of them with a baby in her arms, and without a penny to help herself. He was brought before a deacons' meeting, when he was at first defiant and reticent, until he saw they had positive proof of his iniquity. Then he tried the part of a grief-stricken, humble penitent, though his tears were not very copious. But the deacons were not much affected by the dry-tear business, and allowed a reporter to write him up in one of the daily papers. They failed, however, to give a proper description of his appearance, so that publishing the affair did very little good to the public or harm to him, for he only went a few blocks from where he had previously been employed, before he found a position as porter or clerk in one of the leading hotels, when, after a brief stay, he managed to get away with two thousand eight hundred

dollars; was arrested and again served a term in the Illinois Penitentiary, at Joliet.

Confidence-men will sometimes weep, or try to do so, to accomplish their purpose. Like a man who went to an artist to have a picture of his mother, who was dead, enlarged and finished in India ink. Every time he called to see it he would weep. Finally, the picture was finished, and watching an opportunity while the artist stepped into another room for a few seconds, he carried the picture off without paying for it. What kind of a man can that be who will steal his own mother's picture, and what must be his feelings when he remembers the dishonest manner in which he obtained it! There are so many ways and devices which men and women resort to, who are connected with good society as well as bad, to obtain goods and presents by unfair means, even though they may not be all offenses against the law, that I think it but proper to allude to some of them in this chapter. I will mention two or three incidents to show how prostitutes practice it when they want money. A certain prominent and wealthy man in a certain city, who was on intimate terms with the mistress of a fashionable house of ill-fame, and was also fond of the social glass, was confided out of hundreds of dollars in a single night. She made up her mind to have some of his money, and she got it, because a fool and his money is soon parted. One night when he visited her house, she made herself entertaining, got him to playing cards and drinking wine until he got boozy, and lost his common sense. Then she began to coax and tease him for money, and drew out a check for one or two hundred dollars, and prevailed on him without any difficulty to sign it; then she would talk with him awhile and tell him he had not given her that check yet; and, of course, being drunk his memory was drunk too, so that he did not know what he had done, and, hence, could keep on signing as many checks at intervals as she chose to draw up. And this is about the way such women secure money from their wealthy visitors, or else by threatening to expose them.

Another case is that of a young woman who was living with a young man, but instead of he keeping her, she kept him. On one occasion when her lover wanted a new suit of clothes, and neither of them had the money, she padded herself around the abdomen so as to look *enciente*, and went around calling on

ladies and at the business places of gentlemen, stating she was about to be confined and was in urgent need of some money. Of course some gentlemen, as well as ladies, would readily give her a dollar or two, to get her out of the way as quickly as possible; and in that way she collected enough in a single day to buy her lover a splendid suit of clothes. And I got the fact from one of the contributors, who accidentally dropped into the room where they were staying, in a business block, and saw both of them, he with his new suit on.

My third illustration, which will show to what extent and how low a sporting woman's conscience, if she has any, will let her sink, is of a woman who called on a former acquaintance, and stated in a sorrowful way, that her sister had just died and she had no money to bury her with. The lady took compassion on her and gave her fifteen dollars. A few weeks passed away, when as she was passing down the street one day, she was amazed and bewildered to meet the supposed dead sister.

Two prepossessing young ladies, whose father was in reduced circumstances, desired to keep up their personal appearance, and live as usual. How to get the necessary money was the question of the day with them; and among the various disreputable ways which high-toned, poverty-stricken people resort to, rather than to honest labor, they chose the one they evidently considered had the most show of respectability. They did not like to steal outright, so, assuming a sanctimonious air, they went around the city collecting for some charitable institution. But remembering the old saying, charity begins at home, they put the collections in their own pockets instead of handing the money over to the institution; and were only discovered in their fraud and imposition upon the public by calling on a generous giver once too often.

Young ladies in good society who aim to put on more style than they have means to do it with, occasionally resort to a species of confidence-game. For instance, a gentleman invites a lady to attend a theater or other place of amusement, and she accepts the invitation. But she wants a new pair of kid gloves, which she is bound to have, though she has no money to buy them with. She devises a novel way of getting them. She waits till her escort arrives, dresses herself, and is ready to go, with the exception of putting on her gloves; but, much to her annoyance

when they are ready to start, she cannot find them. She searches the room all over, but they are not to be found. Dear mamma looks too, but in vain. What is to be done? She settles the matter by emphatically declaring she will not go without gloves. The gentleman, seeing the situation of things, is almost compelled to go and buy a pair of gloves, Thus she receives them, without having to pay or even ask for them in a direct manner. Or perhaps she wants a nice handkerchief. In that case she manages to leave home without one, but takes good care to discover the absence of it and make it known before arriving at the place of entertainment. No gentleman would like to feel so small as to return to her home, if there was a dry goods store anywhere near, and she generally attends to that part of the business. So he buys her a handkerchief, and, to appear gallant, he must needs purchase a silk handkerchief.

But a more common way of extorting presents by young ladies having more cheek than modesty is, to deliberately ask for them about Christmas and New Year. I met one of those charming young creatures at a boarding house in New York, one season. I had stopped at the house at short intervals once or twice before, and on this occasion happened to get there just before Christmas. I had scarcely got inside the house before this young lady who had been to a female boarding-school on the Hudson, rushed into the parlor, exclaiming, "You are just in time to give me a Christmas present!" Then seating herself beside me on the sofa (because girls and women are very sweet and sociable when they want anything), she said: "Do you know what you can buy for me?" I responded I did not. "Well," said she, "ten yards of black velvet will do." I replied in a half-joking way that that would make a poor man of me. "O," said she, "I would not give a cent for a fellow who could not stand that."

Thus there are a thousand ways by which people gain favors and presents, by winning the confidence or taking advantage of their friends. And these little tricks are practiced more or less among all classes of society. One person will do another a favor, not out of a pure, unselfish spirit, but because he expects the party favored to return the compliment on a larger scale. That class of persons who are always fishing for presents are not slow to let one friend know what another one has given, and they in-

variably do it in such a genteel way as to make it a polite hint for the hearer to do the same thing.

BLACK-MAILING.

There are two forms or causes of black-mailing, one springing from an inordinate desire for money, and the other from a mean disposition and a spirit of retaliation.

Desire for money is generally the cause, but occasionally a person who has been foiled in his designs will seek to get even by exercising spite and revenge, in some way damaging to the reputation of the individual disliked, and likewise make a demand for money. The case of Joseph and his mistress, mentioned in the Bible, fairly illustrates the latter class, with the exception of the money part. Some writer has said, "Hell hath no fury like a woman scorned." Certain it is that he who bluntly or scornfully rejects a woman's love, will change that love into the bitterest hate, that knows no bounds or limits; and he who sternly resists a woman's amative impulse may expect his fair name to be shadowed with the black clouds of scandal. Poor Joseph got into trouble and jail by resisting the amative impulse of his master's wife, and John the Baptist lost his head through stirring up the animosity of Herod's paramour. And the reason of such intense feeling in rebuking a woman is because her vanity or the faculty that produces it is wounded, which is always the strongest element in female character. Perhaps the best way I can explain black-mailing will be to cite instances which illustrate the mode of operations. While there are plenty of men ready to play such games, it is likewise extensively practiced by women. And in proportion to the advantages and opportunities that come within the knowledge and power of both sexes, there are probably more women who resort to this practice than men.

Some time ago two wealthy persons, living in one of the largest cities in the United States (the one a gentleman, the other a lady) were on the most intimate terms, but of an immoral nature. A third party, a gentleman, was aware of this fact, being well acquainted with both. He had a fine residence, but not much money. His wife went away on a visit, and he immediately resolved on a plan of making money. Meeting the other gentleman one day, he told him that if he wanted to meet his lady friend at his house, he might do so, his wife being away. His offer was accepted, and a time appointed when he would be

there. Meanwhile the owner of the house had the hinges on the outside bedroom doors oiled so that they could be opened without the slightest noise. He also made arrangements with two persons to act as policeman and detective, and to put in their appearance about the proper time. He left the outside door unlocked, and vacated the house himself after the arrival of the two unsuspecting parties. They proceeded to the bedroom, and closed the door, but did not lock it, making the work of their adversaries comparatively easy. The detective and sham policeman waited till they thought sufficient time had elapsed, and then quietly opened the door of the bedroom—finding them in an embarrassing predicament. Then came the tug of war. Twenty-four hundred dollars was the price demanded, to save all trouble and scandal—four hundred dollars down, eight hundred in a few days, and twelve hundred at some further date. They got the four hundred on the spot, by both man and woman handing over all they had, both of money and jewelry. During the intervening days before the eight hundred was to be paid, they sought the aid of a good lawyer, who perceived it to be a case of black-mail, and so saved his clients from being duped any farther. Although this case is narrated to show the base and underhand trickery of black-mailing, it likewise shows that committing adultery may be attended with more trouble than pleasure, and prove to be a rather costly affair, especially where the parties place themselves at the mercy of other people.

A similar trick was played by a doctor on a young man clerking in a prominent jewelry store. The physician had a lady assistant in his office, the wife of another man, between whom the moral relationship was not such as it ought to have been. In his practice of medicine the doctor had become acquainted with the family of this man in the jewelry store. The clerk also had a lady friend whom he sustained immoral relations with, which the doctor was aware of; as he wanted money, the woman and he decided on a plan to raise it. They gave the clerk a pass-key so that he could take his young lady to their room or office when convenient. Once in their power they fastened the cords of evil influence around him thick and fast, and pretty soon came the demand for money—he had none to give. “Well,” said they, “you can get some jewelry out of the store, then, we must have money.” What was he to do? He did not want to steal, but

the combined power of his passion for women and the strong pressure brought to bear upon him by the two black-mailers, was too strong for his poor conscience, which finally gave way, and he began a system of thieving from his employers. Gold watches, chains, rings and other valuables were taken and given to the doctor and his associate, who either disposed of them for money, or made personal use of them. Finally the losses of the firm were discovered, and the young man arrested. He was connected with a fine family, and, by the advice of a personal friend of his father's made a full confession, which led to the arrest of the black-mailers as well.

Business men are frequently the victims of female operators, who aim to make money. They visit their offices, and endeavor to hold private interviews, presumably on business. This point being gained, they proceed to make their demands, threatening to charge them with criminal offense with some person, and thereafter to make it public, unless they hand over a certain sum of money. A merchant in Chicago was trapped in just that way. He was a man having a family and a good name, and, being sensitive and jealous of his reputation, feared that, if such a report as the woman threatened was circulated, many would believe it, even though there was not a word of truth in it. So, to stop the woman's talk, he thought it best to give her the money she asked, it being a moderate amount. He did so; she was pacified for the time being, but it was not long before she returned for more money. He remonstrated, but without avail. She had broken the ice by extorting the first payment, and would have the second—though nothing was said by her, nor did he expect that she would want any more at the time the first money was paid. He supposed that would end the matter, and that was why he gave it to her. But she had a different idea in regard to the affair; and so, whenever she wanted money, she would go for twenty dollars, as she felt disposed. Thus for years he was compelled to pay out money for nothing, or involve himself and family in an unpleasant scandal. Had he refused the first payment, he could have saved himself; but, having given her money, she had him fast, because, in the case of a trial or investigation, the question would naturally be asked: If there is no truth in the charges, why did you pay her the first money?

There is a kind of black-mailing connected with politics,

where political leaders extort money, dividends or a percentage from applicants to whom they choose to grant offices, positions and contracts. But there are no threats of slander, or anything said or done to intentionally damage the character of either party. The political and business world is so full of transactions of this kind—where men compromise each other, buy and sell each other, and bestow favors in order to receive gifts, that the public is quite familiar with this kind of corruption. Though such operations may, in the nature of things, blacken the character of those who participate in them, still this is not their intention personally toward each other, and therefore these things do not properly come under the head of black-mailing.

I will now mention one instance to illustrate the kind of black-mailing that is done through spite, retaliation, or for the purpose of controlling and keeping one or more individuals under the influence of another, against his or her will. Or, to put it in other words, A. wants certain favors, privileges and liberties which B. is not willing to grant. A. gets angry over the matter, and endeavors to corner or place B. in such a relation or position that he will be compelled to yield, through fear of injury to his person or reputation. In a Western city of the United States lived a young lady of more than ordinary intellectual capacity and culture. One of her most intimate and special friends was a man of rather hard-looking physiognomy, having a family and a remunerative position. They seemed to take a peculiar and remarkable interest in each other, considering they were not relations and the fact that there was so wide a difference in their ages. Now it happened that a certain man in the city advertised for a lady to assist in his place of business as clerk, cashier, etc. This lady answered, and obtained the situation, giving first-class recommendations. But she soon proved herself to be worthless as far as business was concerned. Her ways were dark and mysterious. She was harder to understand than a Chinese puzzle, and more difficult to solve than a mathematical problem. It was soon discovered that she had another dear gentleman friend, a young man. She would rise at five o'clock on a summer morning, and go out walking with him. He would generally escort her to her place of business. The other one would occasionally take her home, or perhaps meet her at the noon hour in some restaurant. Thus matters went on until her employer be-

came disgusted with her conduct and manner of attending to business, and was about to discharge her; but her tears and entreaties excited his sympathy, and he resolved to give her another trial. But there was no improvement, and she had evidently determined to get even with her employer by humiliating him, if she possibly could. With the assistance of two other parties, and by endeavoring to misconstrue a statement, she managed to make a little disturbance, for which she was peremptorily discharged. Her old friend was much displeased; it was such a convenient place for her and all parties concerned. It was a respectable place, and he must be made to take her back. A plan is devised. He goes to the office of her employer, jerks off his top coat, and struts around like a prize-fighter. But the employer had large firmness and good combativeness, and was not so easily frightened. Then the wrathful man threatened to publish a scandalous lie about him in the daily papers, if he did not reinstate his beloved in her position. But the employer was firm as a rock, informed him he could not play any game on him, and further told him, in a positive, decided tone, to leave, and not show his face there again. He left, and concluded not to do any publishing either. Now if that employer had taken her back to work, he would have been compelled to keep her as long as she or her friends wished her to remain, or be the subject of a scandal.

Two young ladies in the State of New York filled their pockets and dressed elegantly in the following manner: They would go out a few miles from some railway depot, situated in a well-settled country place, and stay long enough to make them late for the next train, providing they had to walk all the way. So, viewing a house of which they supposed the owner or resident was in good circumstances, they would call and state their anxiety to reach the depot in time for the train, and their inability to do so on foot. The gentleman, perceiving them to have the appearance of well-to-do and respectable ladies, would feel himself, under the circumstance, bound to be accommodating, and would consent or offer to drive them to the depot, which was just what they wanted, and so they readily accepted the offer. All would be pleasant, the ladies being as happy and amiable as a child with a box of candy, till they would come near one or two other residences. Then there would be a change in the programme. The quiet, happy damsels would suddenly transform

themselves into two screech-owls, and scream with all the vigorous power peculiar to their sex. This would naturally bring the occupants of the house out, to see what was the matter. Then the two fair maidens boldly and indignantly charge the gentleman with having insulted them on the way. In one instance the gentleman was a man of means, and well connected in society. He had been married but a short time to a lady of good standing, and so, for fear of the injury such a story might inflict upon his good name, and considering how scandal might mar the happiness and blight the future prospects of his matrimonial life, he gave them quite a sum of money to keep their tongues quiet.

I noticed in an edition of the *Chicago Tribune*, April, 1876, a statement concerning the editor and proprietor of a certain quarterly review, charging him with making a groundless attack upon a certain university in this country, representing the institution and its professors as inefficient, just because they would not give him from three to five hundred dollars worth of advertising. In this way it frequently happens that institutions and individuals are influenced into advertising, paying sums of money for things they do not actually want, or else be grossly misrepresented in some manner through the press. This is really but another form of black-mailing. As to whether the charges stated in the paper relating to the editor are correct or not, I cannot say, as I do not know anything about the matter, nor have I seen either the editor, the article he wrote, nor the university referred to; but it serves as an illustration of similar occurrences.

Sometimes men black-mail women, by finding out something detrimental to their character, and then going to them, threatening to expose what they know, unless they give so much money, or allow them to take personal liberties of an immoral character—that is, they are to accord to them the same sexual freedom they have to some other person, or their deeds will be made public.

There is, perhaps, but one way for a person to resist black-mail, and free himself or herself from its effects and consequences, and that is to take a firm, positive and decided stand at the very beginning, repelling the first pressure brought to bear upon them, and refusing to even compromise or yield a point that may, in the future, be used against them.





